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Christian Healing

Healing & Prosperity Thoughts

TO BE USED FROM

SEPTEMBER 20 to OCTOBER 19

Healing: Christ life vitalizes, strengthens, and heals me.

AT NINE P. M. EACH DAY CLOSE YOUR EYES AND REPEAT FOR FIFTEEN MINUTES SILENTLY, AND TRY TO REALIZE SPIRITUALLY, THIS HEALING THOUGHT.

Prosperity: My mind and affairs are running over with Spirit substance.

AT TWELVE NOON EACH DAY REPEAT FOR FIFTEEN MINUTES, AUDIBLY AND THEN SILENTLY, THIS PROSPERITY THOUGHT.

(For an explanation of these thoughts turn to page 68)

UNITY

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UNITY

Devoted to Christian Healing

CHARLES FILLMORE
Editor

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A Drill in the Silence

A NEW SILENT UNITY PAMPHLET

FOR MORE THAN fifty years Silent Unity has been practicing the silence, and we know how much good an individual can gain from mental discipline. We do not mean that it is necessary for one to go through a mind drill in order to secure God's help. But we do know that regular drills in the silence will prepare one so that with calm assurance he can unify himself with God instantly anywhere and meet any need that might arise.

Such drills will be especially beneficial to students who seem to have difficulty in entering the silence. But even the advanced student will find in it a source of bodily renewal, poise, and assurance. Home-coming after a long journey—what is better than that? And what is better after the tumult of the world than to turn again to God?

There is a place to which you can turn for rest and release from fear and care. It is a holy place. Stillness fills it. The peace of God is in it. There your mind be-

comes like a little child's, lovely and true and pure. There your thought is stayed on the things that are good and just and merciful. When you enter there, the world outside and all your troubles drop away and you rise at last, body stilled, mind stilled, refreshed and restored.

This place is not far away and difficult of access. It is right where you are now. It is right where you are whenever you shut the doors of the senses, still the importuning of little thoughts, and go alone with God. It is the place of the silence.

It is not hard to enter the place of the silence. If it seems hard to you, perhaps you have been making it hard. No one can fight his way through to God. Weeping and pleading are futile. You must let go and let God.

Some persons link the silence with occultism and look for fantastic psychic experiences from it. The purpose of the silence however is not to have visions or to see colored lights. Such phantasia serve only to distract the individual from his true purpose, which is communion with God.

On the other hand the silence is not a state of daydreaming or sleep. If you feel sleepy, do not try to pray unless you first can waken yourself by saying, "Awake, thou that sleepest." The silence demands such wakefulness as is required at no other time. It is your appointment with God.

In practicing the silence you should always try to be relaxed in body and receptive in mind. So if you are tense, let go and assume a comfortable position.

"Underneath are the everlasting arms." Say this quietly. Feel the presence of God freeing you from every thought of tension. From the top of your head to the tips of your toes let your whole body, every nerve,

every muscle, every cell, relax and let go. Wherever you feel any tension, relax and let go. If you feel tense across your forehead, say, "Relax and let go." If your eyes feel strained, say, "Relax and let go." If you are tense in any part of your body, say, "Relax and let go," until from the crown of your head to the soles of your feet you are perfectly relaxed. This concludes the first step in the drill.

"Be still, and know that I am God." Say this silently. Repeat it over and over until the words take on new meaning, a living meaning, and you feel the stillness deep down inside, with your whole mind and being.

This is the second step in the practice of the silence, and it is perhaps the most important of all. Only in stillness can you unify yourself with God, only when thoughts and feelings are quieted and the doors of the senses are shut. Not through our human powers and understanding do we attain our good, but by letting go of doubts, of limiting personal claims, and turning to God.

"Be still, and know that I am God." Know it. Know it now. You are comfortable, relaxed, still. You are in the presence of God. "Closer is He than breathing, and nearer than hands and feet."

Turn your attention now to the top of your head and say, silently or aloud as you wish, "I am the light of the world."

In the practice of the silence you will find it wise to use affirmations, for they will help you direct and control your thoughts. But there is a surer speech than that of syllables, a higher communion than that of words. God hears your inmost thoughts. Your faith and love speak for you. Your faith and love unify you with Him, make your mind His mind, your body His

body, your spirit His Spirit, your life His life.

You do not have to cajole or coerce God; His love has already encompassed the fulfillment of your needs. It is only you that your prayers have to change. Remember this when you pray. Use affirmations to direct your thoughts, to make them clear, sharp, pointed; then be still and listen. It is God's voice that you wish to hear.

"I am the light of the world." Declare this. Then be still until you actually feel the light of Spirit through you and over you, feel yourself immersed as in a sea of light, your whole being illumined, awake, exalted, the light of the world.

Now center your attention just above the eyes, and declare, "I am divine intelligence."

Emerson said, "The only real prosperity that I can have is a rush of ideas." Divine mind is a reservoir of ideas, good ideas, yours to draw upon, yours to use. No sluggishness, physical or mental, no doubt or fear can remain in you, for you have opened your mind to the inspiration of God. You are alive, awake, alert, joyous, and enthusiastic. You are divine intelligence.

Now center your attention at the eyes and say, "I see with the eyes of Spirit."

Your eyes are the watchful servants of a mind that sees only the perfection of Spirit. All sense of tension or fatigue is dropping away from your eyes before the inflow of divine energy. They are strong, clear-seeing eyes. Your spiritual vision too is renewed. You see the Truth more clearly. You see with the eyes of Spirit.

Centering your attention at the throat, affirm, "All power is given unto me in mind and body."

The power of God is in you, working through you to free you from every negative influence. Nothing can hold you in bondage. You are the overcomer, a master, a son of God. All power is yours to control your thoughts, to vitalize your body, to gain success, to bless others. Unleash your spiritual forces. All power is given unto you in mind and body.

Now fix your thought at the back of your neck and say, "I am unfettered and unbound."

You are free with the freedom of Spirit. No human claim can bind you, no false condition has any power over you. You are the Christ, a son of the living God. Poised in the consciousness of your Christ dominion and mastery you are unfettered and unbound.

Now directing your attention toward your back, declare, "I am strong in the Lord and in the power of His might."

Your yoke is easy and your burden is light. The strength of the Lord is pouring through your spinal column, strengthening nerve and bone. No longer bowed by burdens, your own, your family's, or the world's, your back is straight and sturdy. Free, poised, lighthearted, you face life confidently, strong in the Lord and in the power of His might.

Turn your thought toward your heart and declare, "I am the perfect expression of divine love."

Love transforms. Love transfigures. Love fills the heart with harmony. Love fills the mind with kind, helpful thoughts. Love fills the lips with words of praise and cheer. Love fills life, fills it to overflowing with happiness and peace. Whatever the need, whatever the circumstances, whatever the problem, divine love is the answer; and you are the perfect expression of divine love.

Now fix your attention at the pit of the stomach and say, "I am satisfied with divine substance."

The substance of God erases every appearance of fatigue from your body, renews tissues, replenishes energy. It stabilizes your mind. It prospers your affairs. Every longing of your soul, every need of your life, is fulfilled. You are satisfied with divine substance.

When you have gained a full realization of substance, focus your attention at the navel and realize, "Divine order is established in my mind and body."

The law is unchanging, absolute. Now you are in harmony with that law. It governs and guides you. It is active in your mind, harmonizing your thoughts. It is active in your body, adjusting its functions. It is active in your affairs, establishing peace, success, and joy. Divine order is established in your mind and body.

Now center your thoughts at the lower part of the abdomen and say, "I am alive forevermore in Christ Jesus."

You have entered the secret place of life. Life charges your mind, flows through your veins, permeates your tissues, every nerve, every muscle, every cell. Your eyes shine, your skin glows, your faculties are sharpened, your whole body radiates health. You are one with life, the Christ life, ever-renewing life. You are alive forevermore in Christ Jesus.

Finally centering your thought in your feet and legs, affirm, "I walk in paths of righteousness and peace."

The strength and swiftness of God enter into your feet and legs so that your way is made easy. The light of His intelligence shines around you so that your way is made plain. His Spirit goes before you so that your way is made successful. God's way for you is joyous.

You walk in paths of righteousness and peace.

If you have faithfully followed all the steps of this drill in the silence you are now fully aware of your oneness with God. From the top of your head to the soles of your feet you feel His life tingling. Your mind is charged with His power. Your heart is lifted up by His love. Your whole being is filled with a new sense of peace and satisfaction. You can affirm in the knowledge that it is true, "I am the Christ, a son of the living God."

Now out of the stillness comes the "still small voice," not a human voice speaking in your native tongue but the voice of God, which speaks as an inner knowing, a strong conviction, and carries to the listening heart the assurance that all is well.

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." You have asked, and the Father's good is freely proffered. You have sought, and the way to perfection is revealed. You have knocked, and the doors of the kingdom are open. Fulfillment is yours. The power to bless others is yours. Receive and rejoice!

Truly "silence is the element in which great things fashion themselves together."

There are many kinds of silence.

There is the drowsy silence of the noonday fields. There is the restless silence of the sleeping city. There is the silence of the grief too deep for tears and of the joy too full for laughter. There is the understanding silence that falls between new lovers and old friends. The movement of the heavens, the growth of living things, is silent. There is the silence of human thought.

But deeper is the silence of the place of peace within you. Deeper is the silence where you commune

with God. In the silence is strength for the tired body. In the silence is light for the joyless mind. In the silence is love for the lonely spirit. In the silence is peace for the troubled heart. There workaday worries fade away. There the whole being becomes a place of prayer, a holy temple set upon a hill. There God becomes a living presence. There you become His son.

(And you) "shall have some peace there, for peace comes dropping slow,
Dropping from the veils of the morning to where the cricket sings;
There midnight's all a glimmer, and noon a purple glow,
And evening full of the linnet's wings."

God Will Guide You

God will guide you,
Simply trust Him,
He knows what is best for you;
Stop outlining and repining,
Wait and see what He will do.

God will guide you,
Do not doubt Him,
Freely yield your human will,
Never straying, daily praying,
He will every need fulfill.

God will guide you,
Love and serve Him,
Like a child obedient be;
Kindness voicing, keep rejoicing,
His good purpose you will see.

—GRENVILLE KLEISER

The Nature of the Real Self

BY RALPH JOHNSON

BETWEEN ONE person's experiences and those of another there appear to be great differences. One man succeeds where another fails; one has harmony, joy, peace, and satisfaction whereas the other seems to find only the opposite. Some people have radiant health and divine order all their lives while others seem to experience the reverse. This would lead the average thinker to decide that successful, happy, healthy persons are favored in some way, either by heredity, or by environment, or by some fortuitous circumstance. Yet the glorious truth is that every individual has the same inherent gifts, and the good expressed by one can be expressed by all.

A truly successful person does not gain his success by chance or special favor. By means of his desire and application he makes himself receptive to wisdom, courage, integrity, and service. It is the qualities he learns to express that bring success, for they are of God, possessing Godlike power. Another person is peaceful and harmonious because he has learned to give more attention to the qualities making for peace than to thoughts which confuse. Health can likewise be traced to the habitual direction in which the mind is turned; for if we earnestly desire health and appreciate health with our whole heart, we shall express the perfection we vision.

Whatever may be needed to make life more complete can be found through the expression of certain divine gifts possessed innately by everyone in exactly

the same degree. The differences noted between individuals are differences only of viewpoint and not of native endowment. A man who accomplishes great things in any field has in a measure laid hold of the greatness that lies dormant in everyone. He is fearless, sure, decisive, vigilant. He does all things masterfully and nobly.

Every great and noble deed, every inspiring and worthy work, every evidence of advancement, is to be traced to the inherent greatness residing in the soul of man. Every individual is divine, and that divinity makes him by nature superior to every experience. The great need of mankind is to discover this greatness and to permit themselves to be inspired by it. The only reason man appears to be a slave to circumstances is that he does not know that within him is invincible superiority to everything that seems to oppose his good. Should he but realize it, he could instantly cast off every shackle and find immortal freedom.

Jesus could do the mighty works that He did because He knew Himself as He actually was. He knew His real self, and He knew that it was the image and likeness of God. Conscious of His real self at all times, He manifested Godlikeness. He radiated healing and power and compassion because He understood that His actual identity was with God and that He was equal to God. He believed in His Godlike self and rejected any suggestion of a mortal, limited self. Knowing the inherent Godlikeness in everyone He met, He called it forth in healing every disease, in supplying abundance, in raising the dead.

If we too are to do the works of Jesus and manifest His power and perfection, we must lose our limited conceptions, our false self, and lay hold of the mighty

real self, our divine birthright and eternal heritage.

When we mention the real self and the false self, we do not mean to imply that an individual possesses two selves, a real one and a false one, or a lesser and a greater self. Each of us has but one self, a perfect self, but as long as we are ignorant of what we inherently are, of our divine strength and intelligence, this ignorance governs our thoughts and actions so as to produce falsehood. When we judge ourself only by what we seem capable of expressing, we think of ourself as a limited mortal and subject to every difficulty. This wrong judgment we call the false self. It is actually nothing but an incorrect picture of ourself, held in the mind and frequently referred to as a standard of action.

No one desires imperfection, inharmony, and lack, but he tends to accept these things if he believes that he must. Yet the perfection and bounty of heaven are his to draw upon if he will accept himself as he is.

In daily conversation, when we refer to "myself," we often mean only the body and its particular experiences. The body however is not the real self. The body is but a garment or a means of expression of the self. The real self is much greater than the body, greater even than the mind, for it is Spirit, the same in kind and quality as God. The self is a son of God, the offspring of immaculate perfection. It has been variously called the "Christ within," "God within," and the "Christ self." It is one with God.

When Unity declares the truth about you that you are perfect, whole, strong, fearless, joyous it is stating the truth about your real self. The truth about your real self may not agree with what seems obviously the condition of your body, mind, or affairs; but when

you accept Truth, your outer experience produces the agreement and shows forth divine good.

Your real self, being Spirit, is ever a part of the infinite intelligence that knows all. Your divine self is always one with the fullness of life, with the omnipresence of love. Since there is nothing that can actually oppose God's almightiness, there is nothing to interfere with your good. The real of you is ever in the presence of abundance and divine harmony, because you are ever in the presence of God.

Our need is to become conscious of what we are and of what we possess with such deep-seated conviction that we shall never more think or act negatively or humanly. We have hitherto given attention to the outward and seeming; now we need to turn our attention to a recognition of our true nature as a Godlike being of perfection and completeness. We find our freedom and mastery as a son of God when we become fully aware of what we are.

This is the purpose of instruction, to reacquaint ourselves with our divine nature and to accept it in every thought, word, and deed. Thus we put on our true character and find health, peace, plenty, joy, and complete satisfaction.

How to Overcome Static

No man can know the Father's will till he has learned to love truly. Love overcomes the static in all life. He who practices kindliness for a short time will never give it up. The power of it and the satisfaction in it will be a compelling force all the rest of his life. He who daily does the kindly thing to those least expecting it wins friends by the score.—ROBERT B. H. BELL.

Fulfilling the Laws of Happiness

AT-ONE-MENT WITH GOD

BY EVERETT M. WEBBER

THE AT-ONE-MENT that a person experiences at conversion is usually very transitory because of the upheaval that sets in immediately following the experience. As in the case of an acid mixed with an alkali, when the resultant agitation is over, an entirely new mixture results. The alkali of Truth causes an upheaval in the acids of error that years of living on the sense plane have created, an upheaval that may extend even to the bodily organism. The agitation may last for years, and during these years it now and then, as the individual reaches another at-one-ment experience, quiets down only to bubble up again. The individual may never again experience so complete a unity as he felt at the moment when he was first so entirely engulfed by the clear, blinding light of Truth. Only understanding and spiritual realization of Truth will cause him to do so.

Our problem then is this: How is one to achieve a steady, complete, and lasting at-one-ment with God that will be as strong as the initial unity felt at conversion; that is, how is the process of "conversion" to be concluded?

This is not to say that the nervous excitement attending conversion is either necessary or desirable. Jesus had no nervous excitement, but He did have complete at-one-ment. The excitement felt by men at conversion is from delight, and perhaps other complex emotions, and not from the at-one-ment itself. The at-one-ment

we seek is the calm, perfect realization that Jesus had, the realization that in the strictest sense of the word we and the Father are one and that understanding of all problems will be given us as soon as the need arises, or sooner. Thus there will be no more problems, for anything understood is not a problem. We should then have the perfect happiness engendered by perfect material supply, perfect health, perfect love for all men, and perfect at-one-ment with God, the first three arising from the last.

What is the first step? It is coming into the profoundest understanding into which the human mind may come as concerns God. The second step is acting entirely in accord with this understanding, which the individual will do as a matter of course when true spiritual realization has come to him.

Think of the person with whom you are in greatest spiritual harmony. It is the person whom you know most about, the person whose very mind you can often read. And it is this person's spirit with which your spirit is in tune, not his fleshly cloak. The spirit is the man.

Even greater unity may be had with God than with persons, because God is pure Spirit. Your spirit, when allowed to rise free and unencumbered by the body will make a perfect union. It is doing so now, and the problem is to open the channel from the mind to the superconsciousness, where the union is made.

A person may achieve what is to him a unity with God by knowing only that there is a God and by worshiping Him. But if his knowledge is tinged with error concepts, will the unity be complete? For instance, if he thinks of Him as a God of wrath, will it be perfect unity? No. We feel no unity with that which

we fear. If we think of God as being not particularly interested in us, will there be perfect unity? No. We feel little unity with those who are bored with us.

An individual may mistake almost any sort of feeling toward God as a feeling of at-one-ment, and who can say that for him it is not unity? The West African may have what is to his own mind as great a unity with the primal—manifested to his groping intellect by a visible image—as the profoundest metaphysician of our time.

But one may similarly think a counterfeit bank note to be real money. With it in his pocket a person has a feeling of security, but when he goes to use it he finds that in his ignorance he has been relying on something that merely seemed to be money. So with man in relation to God. As long as things go smoothly, as long as he is not called on really to use God, the sense man, vaunting his ignorance, will say, "I rejoice that I have at-one-ment with God." But when the test comes, he is nonplused. He finds that he has merely been carrying a sort of lucky piece that is worthless to him. He may say: "God has deserted me. Here I have had faith in His goodness and mercy, and see what He has let happen to me. I even prayed about it, but it did no good—not that I thought it would of course."

He finds that he is trying to work with a principle about which he knows next to nothing, and is trying to use a tool—his spiritual mind—that he does not know he possesses. He thinks of course that he is using his intellect but the intellect cannot cope with God. Attempting to use it is like attempting to repair a broken electric circuit with the bare hands. Only pain and failure can result.

In other words, attempting to comprehend God

with the intellect is useless, for He may be understood only through the spirit. It is like attempting to force an electric current through wood. When conditions of moisture and connection are right, a certain amount of current will go through. But in reality it does not go through the wood but through the water. God never goes through the intellect but through the spirit running through the intellect.

So like the person with the stalled car who knows nothing about mechanics, the sense man may be helpless when the test comes in the form of illness or some financial or emotional emergency. He may grow weary when he does not immediately remanifest the desired condition of life and may fall into a mental state that still further shuts God from him.

The individual's misfortunes then are always the result of his own error concepts, or of those inherited from the race, or more probably, of a combination of the two; and these concepts affect his life because he does not understand the difference between Truth and error nor the different ways in which these two types of concepts come to him, nor how to cope with them.

In the case of a baby, his immediate parents should surround him with protective ideas so that the inherited error ideas that his body unconsciously uses in accepting illness may be rendered harmless. Mankind is so young, so fresh from the raw, anarchic state, so unaccustomed to Truth that Truth concepts are so far inherited to little or no extent by the body, and the body thus needs help from the mind to protect it from error ideas.

Truth concepts invariably enter through the superconscious. Error concepts and neutral concepts enter through the senses. Some concepts that are now con-

sidered neutral—such as the belief in the necessity of food or in the body's being affected by extremes of temperature—may some day be considered to be errors because they limit man to finite things. Hindu fire-walkers are unaffected by temperatures of twelve hundred degrees, walking over hot coals protected only by faith. Hindu metaphysicians live for years in excellent health and flesh on one or two grains of barley a day and a sip of water. They literally draw sustenance from God by the power of spirit.

Sense man thinks of his concepts as all coming through the channel of his senses. Truth concepts, coming through the superconsciousness that he does not know he has, do not always appeal to him any more than do error concepts or neutral ones. He may feel an urge to tithe. Sense says, "It's a beautiful idea, but there won't be enough to live on!" Accustomed to the sense plan of living, the sense man may discard the Truth concept. In the same way the sense man accepts the "reality" of sin and the righteousness of "just" grudges and retaliations. When he does use a Truth principle with a feeling of "Well, I couldn't be any worse off," the good result may be set down to coincidence. "It wouldn't happen again," he says. "You don't really have any power in prayer."

But when the situation arises in which he knows that only God can prevail, the sense man, including the confirmed "atheist," prays without stopping to ask whether he has power or not. It is pitiful and joyful at the same time to see an avowed atheist sweating in prayer. Instinctively, unconsciously sense man and spirit man seek help from God through the superconsciousness, and the answer in the high, clear note of Truth comes back instantly: "Pray without ceasing."

"Whatsoever ye shall ask in my name, that will I do."

When Truth prevails the individual knows that he is making progress toward the desired at-one-ment.

Let us repeat: When enough Truth comes to a focus in the conscious mind—arriving from the superconsciousness and from the subconscious and uniting—so that it *completely* shapes the individual's actions, he is in complete unity with God. The unity will last just exactly as long as he is directed by Truth.

So our problem comes to this: How is Truth (God) to be focused in the consciousness so that it completely shapes the individual's actions?

We approach the solution by considering that God is Spirit or Principle. He is the mighty cosmic force that runs the universes. At the same time He is the warm, loving, personal, heavenly Father of each of us. He is in my bosom and yours and is there completely and wholly. All of Him is within me, all of Him within you, all His omnipotence, omniscience, omnipresence.

There is in Him no hate, greed, lust, revenge, or other error. Therefore He cannot come through the senses as such, but only through the superconsciousness. He is within us, but we do not know of Him until He reaches our consciousness. If there is any barrier between the mind and the superconsciousness, He cannot come to our attention. This in effect answers our question as to how He may be "focused" on the conscious mind—from which He will be absorbed into the subconscious—until our actions are completely directed by Truth. It is simply by keeping out new barriers and by removing old ones—error concepts—so that Truth may pour in from the superconscious.

How are the barriers to be removed and kept out?

Through the use of Truth principles such as Jesus

used. By being transformed, as He was, through a constant renewing of the mind. This renewing we accomplish by sitting in the silence; by being still and letting God flood our entire being until every cell and fiber is awake and tingling; by using affirmations and denials, which are forms of prayer; by practicing the realization of all good; by letting go and letting God; and first, last, and always by prayer as such, by good works. Barriers are swiftly removed and God found through our loving Him above all else. We love Him by showing love to those around us, and thus we arrive again at the inescapable conclusion: To fulfill the law we fulfill all, and the law is love, and love is God.

But loving acts may even be out of our power, because they are impossible until a certain amount of Truth has seeped in past the barrier, when some Truth conception has opened it a trifle.

It is not necessary to know what the barrier between you and God is. In deciding that it is some particular thing—when you do not definitely know this to be the case—this particular thing or error may be brought into your life, and there it will be, in addition to the original error concept, and still greater confusion will result.

When removing an adverse condition, never give it a name, such as illness, hate, greed, grudge, revenge, jealousy. To do so tends to make the mind negative and only strengthens and imbeds the error thought more deeply, just as the plaudits of unhappy subjects inflates the minds of dictators. The consciousness is then prevented as by a wall from going into the upper room to unite with God and become one with the superconsciousness.

On the other hand, to deny the entity and exist-

ence of an adverse condition is to weaken its ego and frustrate it, just as ignoring a person and denying him as prominent a place as he feels he may deserve sometimes weakens and frustrates him.

Every adverse condition wants first place in your life, which means that it wants to usurp God's place and keep you from at-one-ment with Him. Remember that the condition does not want to hurt you but merely to express its own self, as created by mind. So forgive yourself for your part in creating it, forgive the condition for any harm it may have done you, and then pay no more attention to it. The extent to which you can do this determines the speed with which it will disappear into nothingness.

Some adverse conditions are so innocent in appearance that one may not dream they are anything but good. An adverse condition may be nothing more extraordinary than a virtuous anxiety about meeting bills, or the crowded routine of life that seems necessary to one's earning a living but that leaves no time for prayer and stillness.

Therefore pray and affirm: "There is no barrier between me and God. Coming through my superconsciousness, He is united completely with my spirit and my mind and in all ways guides my activity." This goes above any particular barrier.

Regardless of the nature of error concepts, when the last one has been removed from the consciousness, there remains nothing but God and at-one-ment is achieved. In the ultimate condition of at-one-ment the individual never returns in the slightest particular to the sense plane of thinking. Perhaps few of us will reach that ultimate condition on this plane, but it is clearly not a wild dream that we may do so; and if we

seek after this condition with a whole heart we shall certainly find it.

In striving to the extent of our ability to reach it, we shall be in a progressively more perfect unity with God. We shall be seeking after the kingdom in the most magnificent sense of the word, and when we do so all things will be added unto us.

"When he that hath bidden thee cometh [into the consciousness] he may say to thee, Friend, go up higher: then shalt thou have glory in the presence of all."

EDITOR'S NOTE—This is the last of four articles by Everett M. Webber. The series began in June UNITY.

UNITY IN THE FIELD

For personal instruction in the spiritual principles set forth in Unity literature, attend your nearest Unity center. There you will find fellowship with other sincere students who are learning the practical application of these principles to human problems.

The Unity centers listed in the back of this magazine under "Unity Annual Conference Members, Licensed Ministers, and Licensed Teachers" offer a ministry of devotional services, healing and prosperity meetings, and class instruction in the Unity teaching. The leaders have been trained by Unity School and endeavor to provide a teaching and a ministry of the same Christ standard as that presented by Unity School. You and your friends will always receive a cordial welcome.

The Father's Good Pleasure

BY MARY ELIZABETH TURNER

AT A TIME in the history of our race when men are utterly puzzled as to why the forces of evil seem to have such a strangle hold, it is wise for us to lay aside our questioning for the moment and go back to the words of the one man who tells us how to solve the problems that confront us today. The world is in no worse shape than it was in the days of Jesus. Then it was Rome that bent all other nations to her will. Then as now there were human injustices, cruelties, suffering. Jesus made no attempt whatsoever to correct these by dealing directly with the conditions themselves. He entered into no lengthy explanation of why situations were as they were, except to say, "With what measure ye mete, it shall be measured unto you." He did however put forth all the strength of His marvelous character in an effort to turn men's attention to the cause side of life, to encourage them to turn to their heavenly Father. To those bowed down under the weight of political, social, and religious corruption, He had the daring to say, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

That is sufficient for any one of us, is it not? By no stretch of the imagination can we conceive of desiring more than the kingdom of heaven. Everyone agrees that the kingdom of heaven is a state of bliss, but there is much disagreement as to where heaven is to be found. The generally accepted opinion is that heaven is attained after death by those who live righteously while

on earth. To Jesus heaven was a part of His everyday life, for it was "at hand" and "within you." There is nothing in His teaching that we can construe as implying an after-death state, and He never consoled anyone with the suggestion that he be patient and submissive to suffering in the hope of reaching heaven later on. On the contrary, He gave to many a taste of heaven right where they were, and to each and every one of us He says, "It is your Father's good pleasure to give you the kingdom."

Whenever we can believe that promise our kingdom will be established on earth. God is good, and His will is to share with us, His sons, that which He has and is. The kingdom of heaven means the complete good, wholeness in every department of being. It comes to all who learn to use the divine attributes by thinking God's thoughts after Him. The real world is the one that God created and called good, and no other need exist for us unless, like Eve, we eat of the fruit of the tree of the knowledge of good and evil. Why not disentangle our faith from the appearance, which is often evil, and put it in the reality that is everlasting good? That would seem the logical thing to do and with Jesus' example before us, we know it can be done. The reason we fail is quite obvious: the appearance seems so real that we mistake it for reality. The habit of years has been to accept limitation as true, and before we realize what we are doing we have accepted a condition of lack and are busily engaged in struggling against it. Jesus fought nothing: He only believed in God to the exclusion of everything else.

Is it possible to see one thing with the human eye and have faith in something else? Yes, indeed it is. We even admit this in one of our common expressions:

"You can't believe everything you see." In Truth we must go a step further and refuse to believe any of the negative appearances that are before us! Why not recognize them for what they are: transitory states resulting from erroneous ideas entertained in our mind? Those who came to Jesus for help were hypnotized by their own false beliefs, dreams of the sense mind. Today men are dreaming that war and injustice and pain are inevitable. "Awake, thou that sleepest . . . and Christ shall shine upon thee." It is God's promise of the kingdom that is true, and we must wake up to the fact that we suffer only so long as we believe we must; that we are poor only until we have the courage to declare divine abundance; that we are involved in war only until we invoke the peace of the Almighty to overshadow heart and mind.

"It is your Father's good pleasure to give you the kingdom." The kingdom is a gift; we cannot purchase it with the coin of the realm. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." God will give us His kingdom of heaven whenever we can take it. Neither He nor any human being can present us with something we refuse to accept. Our mental and emotional hands must be outstretched to receive the gift of the Lord. The prayer of faith enables us to acquire the receptive attitude.

When Job was in the depths of despondency his friend Elihu said to him:

"Hearken unto this, O Job:

Stand still, and consider the wondrous works of God."

Elihu's statement is an excellent definition of true prayer. We should be still and let our mind be concerned

with the Lord. Musing on our difficulties and reciting them for the benefit of the divine ears is not "considering" God. Jesus had no interest in the diseases that were brought to Him. His attention was focused on health, which is one of the attributes of God, and speaking health—"Thou art made whole"—He dispelled sickness.

Occasionally we should arrest the whirl of thought and ask ourselves if we believe that God is eager to give us the desires of our heart. Perhaps to our amazement we shall discover lurking in us the suspicion that the Father is not concerned with our particular existence in detail and that it is necessary for us to pound on the door of heaven to attract His attention to our need, which maybe He will or will not meet. In spite of Jesus' efforts to convince us that God is love and that it is His joy to bestow blessings on all His children, we are still dubious of His purpose or of our worthiness to receive. Should we find ourselves guilty of a lingering doubt, it would be well to keep this thought paramount in consciousness: "It is my Father's good pleasure to give me the kingdom." Should we see some lack, let us revert quickly to His promise, and above all, let us not stop to ask why, how, when, or where regarding the lack.

The meaning of each experience is revealed to us after we leave it behind by rising in consciousness, for then our vision is clearer. But we cannot rise by asking questions and giving the creative power of our thought to limiting states. We are lifted when and only when we declare the Truth persistently.

Peace, joy, strength, wisdom, love, these constitute the kingdom of heaven, which is the gift of God. It is a gift "without money and without price," but we must

earn it nevertheless. What is required of us is the overcoming of the self, the human, personal self that refuses to be detached from its mundane interests. A veritable battle is waged by the soul that is attempting to loose itself from the fleshly consciousness; for the mind of the flesh is armed with the powerful weapons of the race thought and is determined to have its way. Often we behold a soul trying to maintain its faith in God but weakening under the repeated blows of its lower nature. We might be tempted to think that there is little chance for the Spirit in this seemingly unequal contest when so much more power is apparently on the side of human beliefs and opinions. When the Children of Israel were journeying through the wilderness, harassed on all sides by belligerent tribes, the Lord said to them: "Five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight." A small amount of faith in God is far more potent than many fear thoughts. Gideon and his three hundred routed the host of Midian; one man, Jesus, was mightier than the united forces of Jew and Roman.

It is never what we have to conquer but how we go about it; and whenever we put ourselves on the side of God we are drawing upon an inexhaustible supply of strength against which nothing can stand. Before us we have the example of many who have asserted their spiritual supremacy. These splendid characters walk through the pages of Scripture and on down to our day. Conditions that seem immovable disappear at the command of anyone who, conscious of the Christ presence, acknowledges His as the way, the Truth, and the life.

"Fear not, little flock; for it is the Father's good pleasure to give you the kingdom."

Thy Substance Is Sufficient for Me

BY BEVERLY E. FINCH

WHEN PAUL SAID that "faith is the substance of things hoped for," he was speaking of two abstract, intangible, though ever-active agencies, faith and substance, and he knew that the one can and does quicken the other to bring into concrete, tangible form that which is hoped for.

Spiritual substance is one of the great mysteries of God; it cannot be touched, seen, heard, tasted, or smelled, but observation of the evidence of it all about us assures us that it is there, omnipresent and ready to take form in the things hoped for and prayed for in faith.

Spiritual substance is capable of meeting every need of man. It is not circumscribed; we do not stand in the center of a circle, no matter how wide its perimeter may be, and say, "See what a huge amount of substance is available to me." We wipe out all lines and try our utmost to realize universal substance, and each effort increases our realization and consequently the manifestation or revelation. It is that which rebuilds and restores when we are willing to stand still and let it. "He [substance] restoreth my soul." "My soul" refers to the consciousness of wholeness that was ours in the beginning. A whole consciousness is what is needed. "I [substance] will build him a sure house [consciousness]."

"For unto every one that hath shall be given . . . but from him that hath not, even that which he hath shall be taken away." Fear is a thief. It takes from us

that which we have, and when we accept into our consciousness a fear of failing life, failing eyesight or hearing or any other faculty or function whatever, there is a gap; and the greatest remedy is to acknowledge and give thanks for the service our eyes, ears, or other organs are now giving us, and to bless these organs, for blessing operates to increase that which is blessed. "I will bless thee . . . and thou shalt be a blessing." In this way we build up from underlying substance, while by condemnation we tear down. And this applies to one manifestation as much as to any other. Praise and commendation are builders, for they draw upon the great underlying element of spiritual substance, the essence of which makes things what they are. They are sufficient to repair the breach that has appeared in our consciousness and restore the wholeness that is God. The fragile foundation that personality builds must be replaced by the underlying principle of Being before we can obtain a whole consciousness that is a safeguard against disaster. "And they . . . shall build the old waste places . . . and thou shalt be called The repairer of the breach, The restorer of paths to dwell in."

When God spoke to Paul and said, "My grace is sufficient for thee," He was referring to one of His most precious gifts to man. Another of these gifts to which we are heirs is universal substance. It is our privilege in faith to use these two words interchangeably and say, "My substance is sufficient for thee"; for His substance is as available as His grace.

I live and move and have my being in spiritual substance, an infinite ocean of it, and when I am willing it flows freely through me as the water of the ocean flows through the mouth and gills of the quiescent fish.

The tree of the field stands still in the "ocean" of spiritual substance. It takes no thought in the spring of how it is going to have sap enough to supply each of its many branches and twigs and leaves, or of how it is to form the leaves that clothe it with a beautiful mantle of foliage that is natural to it. It is its nature to accept the abundant life that preserves its beauty year after year. It receives God's substance in the form it needs to express itself. It is God's nature to give and give freely, and the nature of the tree is to receive in order that it in turn may give blessings of shade, beauty, and satisfaction to God's other children. The tree has no need to pray for substance to enable it to fulfill its mission; it just takes it, draws it up from God's good earth and from God's good sunlight, reaching ever upward.

When God said to man, "Be still, and know," He must have said to the tree, "Be still and grow," and the trees have been obediently doing it ever since. Now to man He says both to be still and know, and be still and grow. This is not an admonition to us to "grow" ourselves but to be at rest and let God "grow" us (in spirit, soul, and body), just as the elements of nature coupled with divine substance grow the little tree without effort on its part. It is as if God said: "Be still, little tree, I am growing you; My substance is sufficient for you."

We may say that the tree has but one desire: to fulfill the will of God, to be a channel for His love in giving out restful shade and beauty.

> "Out of Zion, the perfection of beauty,
> God hath shined forth"

in this tree. It is filled full to overflowing with the sap that nourishes its branches, and so with the overflow

it expands and puts out new branches and silently and willingly lets God go on with the work of growing it. And just as the tree when it is filled to the point of saturation still takes more and uses the excess to build new branches, ever glorifying God, so man when his mind and heart are filled to capacity with Truth, life, love, and substance uses the overflow to feed the receptive minds of those whom he contacts, and Truth spreads like the proverbial tree grown from a tiny mustard seed. The willingness of either man or tree to grow is one with God's desire that they should grow, and this oneness of purpose reveals the divine law of increase.

"If ye be willing and obedient, ye shall eat the good of the land." Thus is God's purpose fulfilled not only in the tree but likewise in man. The price is our willingness to let Him work in us and for us; we have to surrender all thought of working for ourselves independently of Him.

God is substance, and "I and the Father are one." Since I am one with divine substance, all I have to do is to let it work its works in me to meet every need, every good desire, every obligation. The tree's obligation is to God; it is to shine forth in beauty and show the love He has for mankind.

What would the world be for us if every single tree were taken off the earth? We can scarcely conceive of such a condition, so long have we accepted trees as a part of the joy of living. Can we not accept also for ourselves the substance that abounds in the very air we breathe? Our willingness to accept is the measure of the quantity that is poured out for us. God's law of increase, like all His laws, never fails, and we can only annul it by our fear or doubt, and then only for our-

selves as individuals. We must be willing to accept.

Have you ever seen a little seedling tree start up from the soil? How steadily it increases year by year, drawing more and more upon the substance of Spirit to keep it alive and growing! When the new road was built in front of my mountain cabin many trees were sacrificed, but later I noticed a tiny seedling pine poking its budding needles up out of the earth at the edge of the road. I have watched it now for three or four years and it has never failed to fulfill the law of increase, because it is willing to take freely of the substance and the life offered. It is steadily eating "the good of the land," and as it receives it is giving me pleasure in watching it grow; for I know that some day its trunk and branches will tower to the very top of my cabin and be a thing of beauty and a joy forever to me and many others. It does not worry whether there will be enough sap to nourish all the little needles it is putting out or whether it will be able to give birth to its first cone when the fullness of time comes. "They also serve who only stand and wait." It is as free as the birds that fly around it, free to express whatever the Creator intends it to express.

So the invisible substance of Spirit takes form because the tree surrenders to it and accepts its inflow from every direction, from all the tiny ramifications of roots in the earth, and from the new shoots above at the tips of its branches as the warmth and light of the sun draws them upward; and the tree abides in the glory of His presence, ever increasing. It appears to know that God's substance is sufficient for it.

God is always in a state of being gracious, likewise in a state of being substantial, for of His spiritual substance are all good things made. Paul heard God say,

"My grace is sufficient for thee." So if we listen we may hear Him say, "My substance is sufficient for thee," at any time that we feel the need of greater supply than is now being manifested. If in the silent depths of our Christ soul we recognize and realize our oneness with God and all that is His, the law is set in motion to bring into tangible form His substance for our use. It must however be as He directs, not according to our own preconceived way. "God is my help in every need" may truly be changed to read, "Substance is my help in every need"; for God is the substance not only of our physical organism, but of every manifestation concerning our existence, and our faith is the all-powerful agent that quickens it into form.

"And now I commend you to God, and to the word of his grace, which is able to build *you* up."

I Have Found Peace

By Nina Stiles

I have found peace when summer afternoon
Turns into twilight, where the clear lagoon
Reflects the sunset's lavender and gold.
And I have felt it, like a wrap, infold
My being in the depth of some old wood;
For I have realized that life is good.

In city streets as on the open range
I have found peace and known that fear is strange,
False as the fancied presence of a wraith;
For peace is ever the result of faith.
It has not time, no special bit of sod:
Peace is the omnipresent grace of God.

The High Calling

BY EDWARD E. ROBINSON

WE ALL LIKE to make demonstrations in Truth, and we never cease being thrilled when some new evidence of God's presence is made known to us. All of us have seen such evidence, at least in small ways in connection with affairs in the business world, personal relationships, a brighter outlook on life in general, small kindnesses and courtesies. Some of us have made greater demonstrations of health and prosperity. Some of us in these present times have witnessed miracles of healing and protection and supply, things that could not happen according to the testimony of physical science with its vast store of knowledge. To all those who scoff at the idea we say:

"There are more things in heaven and earth . . .
Than are dreamt of in your philosophy."

The desire to better conditions in our life, to be more prosperous, to be healthy and strong physically, to bring more peace and happiness into our environment gives impetus to our endeavor to know more of the laws of life, and each demonstration we make increases our faith and urges us to try for greater things.

However there is the tendency on our part to believe that it is demonstrating on the outer or objective plane of living that is of primary importance rather than the advancement of the inner or subjective self. We read of the multiplication of the loaves and fishes, and we marvel at the great power of the man Jesus; but we must also remember that this miracle was incidental to His real ministry, which was the upliftment

of the soul. Only under pressure did He even use the power of God to perform such acts, and on each occasion He admonished the witnesses to tell no man of the things that they had seen.

Some persons come into Truth because they have caught a glimpse of its possibilities; when they then fail to get immediately the things that they pray for, or when they persist in some negative condition or relationship in their life, they give up Truth as being of no value and thenceforth consider all who believe in it as being deluded.

If demonstrating the loaves and fishes is the extent of our aspiration in religious life, are we not putting it on a commercial basis? We are literally saying, "Now, God, I am going to obey the commandments and practice love and forgiveness such as is within my power, and in return I expect special material favors and concessions from You."

First of all, as Truth students we do not advocate asceticism or a denial of the good things of life. Jesus did not try to convince those to whom He ministered that things were unnecessary; He only emphasized the relative unimportance of *things* compared with the spiritual quest. He said, "Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you." The word "first" here contains the essence of this admonition. When we seek God first, with our whole mind and heart and soul, things, circumstances, and conditions arrange themselves according to a pattern that promotes our very highest good.

It is important then to learn to judge our desires from an impersonal viewpoint and to determine always to put first things first. "Not my will, but thine" should become our watchword in all our efforts. After all it is

only a surrendering of the lesser for the sake of the greater, and we must always give something of our personal self in return for spiritual understanding. All prayer is answered first in the subjective realm, and there begins the transmutation from thoughts to things.

Francis Bacon has said that "our humanity were a poor thing, but for the divinity that stirs within us." We are here for the express purpose of developing our faculties of mind so that we may release this divinity, "Christ in you, the hope of glory." Growth is the law of life, and it is the one increasing purpose of our life. In God's sight growth must supersede the satisfaction of any particular want on our part. Whenever our personal desires are irrelevant to this purpose they are not backed by the co-operation of spiritual forces, and may not be manifested unless our determination is so great as to gain them regardless of the cost to ourselves or others; and then they can only bring unhappiness and dissatisfaction.

That there is a progressive force in life most of us are aware either consciously or subconsciously, a force that moves us toward a destiny that is as mysterious as the force itself. The genius is driven by the goad of an inner fire that will not let him rest short of perfect knowledge or performance. We are all subconsciously aware that if we do not keep pace with life it will pass us by, and we know how quickly modes of thought and action become obsolete. We are constantly prompted to broaden our views and stimulate our interest if we would keep abreast of progress.

If we resist this inner urge of our being to "come up higher" we are trying to swim against the very current of life itself, but if we abandon ourselves to its sweeping tide it will carry us to the very doors of the

kingdom. In it are life, joy, enthusiasm, purpose, success, prosperity, and even healing.

During a recent lecture the eminent phychologist David Seabury made these statements: "There are psychic germs that are just as real and perhaps even more effective than physical ones. Just as when the forces of the physical organism become torpid the physical germs of disease seize upon the opportunity to multiply and grow stronger, so when our mental faculties are stagnant these psychic germs, or race ideas, seize control of our thinking and emotional natures. If we have an all-consuming interest and purpose in life it is impossible for these germs to take root in our mental processes." The spiritual forces of the universe are constantly seeking release through each one of us, and when by our perversity or ignorance we cause them to be dammed up, our emotional nature and then our body is affected.

It has been said that the Bible is God reaching down to man and man reaching up to the stars. This latter impulse in man is partly the desire for God implanted in his soul at the time of his creation, urging him to discover his spiritual possibilities, and it is also his own accumulated dissatisfaction with the baubles that his mediocre attainment has had to offer him and in which he has not been able to find any permanent contentment.

"Sweet are the uses of adversity;
Which, like the toad, ugly and venomous,
Wears yet a precious jewel in his head;
And this our life exempt from public haunt
Finds tongues in trees, books in the running brooks,
Sermons in stones and good in everything."

Thus Shakespeare says the uses even of the adversity that we strive so diligently to demonstrate over are in their

own way sweet if they stimulate us to seek higher and higher levels of thought and action and feeling.

It is then our own attitude of mind and our co-operation in or our resistance to the purpose of our life that determines our happiness or unhappiness, success or failure. If we go with the current, guided by the voice that speaks to us from the silence of our own soul, then we are working with all the power of Spirit and all things are possible to us. If we mar the design of our being by allowing the intervention of small thoughts of avarice, fear, hatred, and prejudice, we are constantly fighting the very cause of our creation, and life becomes a senseless struggle for existence. Our free will is our right to choose which it shall be.

Toward what end is the energizing spirit in man impelling him? Paul says, "One thing *I do,* forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus." This "high calling" then is the discovery of the Christ nature that is resident in each one of us, the nature of perfect love.

Certainly this is the real need of our soul, to love and be loved, not with the limitations of filial or romantic or physical love, but with the divine and uplifting compassion that overlooks or looks beyond all that is unlike the divine Son in mankind.

When Jesus was asked by certain of the scribes which was the first commandment of all, He answered: "The first is . . . thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. The second is this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these."

It is in this redemption or regeneration of our feeling nature that we find the true satisfaction that we have sought and failed to find in material possessions. Love ennobles the countenance and gives grandeur and purpose to the soul. In it we find perfect freedom from fear, for our knowledge of the presence and power of God is our intimate possession. Though we be assailed by an army of aggression, with love we shall stand strong and unmoved.

The attainment of this goal then is the real purpose of our being, and all our striving for personal power and possessions is incidental to it. Even the strongest of our personal desires must give precedence to the development of our divine nature. So it is that, knowing our purpose, and listening always to the voice of Spirit within for our direction, we shall press on toward the consciousness in which are wedded perfect love and understanding, from which as a center we shall think and act divinely, where we may know all the goodness of heaven and earth and find the peace that passes the understanding of the world.

HEALING THOUGHT

I am spiritually quickened and healed.

PROSPERITY THOUGHT

Radiant substance spiritually appears. All my affairs are financially prospered.

(Use from August 20 to September 19)

Meditative Prayer

BY BLANCHE MARIE PETERS

Dear, loving Father-God, like a weary wanderer returning, I come home to Thee, my Father.

I approach Thy presence with thanksgiving and in the holy temple of mine heart I find peace and refreshment.

Gladly do I listen for Thy smallest whisper, hushed and awed by Thy great love for me, Thine offspring.

Mine heart sings for joy because Thou has lifted me out of the wilderness of sense thoughts and set me upon the hill of spiritual realization.

For the deep peace with which Thou hast filled my soul in the midst of outer storm; for the knowledge of Truth with which Thou hast enlightened me; for all Thy benefits, Father, I thank and praise Thee.

The Beginning and the Ending

BY RICHARD LYNCH

THE GOSPEL STORY begins and ends with a Saviour whose saving or healing power is the fulfillment of Christianity. His existence upon the earthly plane was of such importance that it divided world history into two sections and marked the beginning of a new era of time. He brought not only a revelation but a revolution of thought into expression. Although He lived in a world governed by soldiers, He taught peace. The great Roman Empire was proud and haughty, but He urged humility. Men were cruel, false, and deceitful, but by His every word and act He proclaimed, "Be true!"

It seemed an impossible undertaking, this cleansing and healing of humanity, this establishing of a kingdom in the souls of men by a revelation of the nature of God as love. Very early in His ministry He began teaching and demonstrating an unheard-of principle, the law of love. To love God was the first of those commandments so jealously guarded by the theologians of the day. It was also first in the doctrine of Jesus, but to love mankind, although second in position, was to Him just as important, and these two commandments constituted His simple creed and comprised the entire law.

We cannot study the 5th chapter of Matthew without realizing that love practiced as the Master practiced it renders all other law unnecessary because it fulfills all law. It is no wonder that the disciples caught the idea and made it the prime factor in their work, or that Paul wrote around it the most sublime love letter

that has ever been composed. To the Corinthian church he tried to recommend a panacea for every trouble that can come to humanity. He concluded that only three qualities "abide," faith, hope, love, but the greatest of these is love.

Above all else, Jesus used His power to heal and elevate human life. He knew that when a person is weak and sick, when his body is racked with pain, he has little joy in life, even though he may possess every other means of material comfort. Today, even though men still kill each other for greed and gain, I am convinced that the law of love is advancing in human relations. There are many who have sensed the true meaning of the essential principle of the Master's teaching and who have touched its infinitely constructive possibilities; who have found that their experience of real happiness has come through their radiation of the divine love to those around them, through their unselfish service in alleviating the distress of the world.

To many it will seem strange and unusual to classify love as spiritual health, closely connected with physical wholeness. Few regard such an "intangible" thing as love as an attribute of bodily healing. But the metaphysician sees it as a divine radiation, whose release quickens the spirit, lifts the life forces, and promotes physical soundness. This idea should be easy to understand in this scientific age, when the universe is rapidly being reduced to a system of vibratory force.

Love is good will in action. It holds the universe together by its constructive, dynamic, unifying power. It is the great solvent of every limitation and every problem; the one power transfusing itself through infinite channels. Modern man has learned a great

deal about power, its application and control, but he is just beginning to realize that it begins and ends within himself, in his own mind. As dissipated energy is wasted energy, it should be his object to control and apply his power to the business of living.

Nothing gives one a greater realization of the power of thought than the knowledge that power constantly responds to man's will and that man has the ability to draw upon an inexhaustible reservoir of active energy at any time and in any place. Every day science is making discoveries proving that infinite forces of vitality do exist that have just begun to be utilized. Waves and radiations are no longer confined to the laboratory; they are fast becoming factors in our daily living. Eminent physicians are recognizing them in connection with the body, agreeing that the symphonic harmony of health depends on certain mental and bodily rhythms to which man may adjust himself individually.

The modern metaphysician prescribes thought vibration much as the physician treats disease by applying various heat and light and other rays. But there is this difference. The metaphysician substitutes the primary elements of the "love spectrum," the various capacities of soul that must be used to work with God to allow His fullness of power to be manifested as a radiant expression of spiritual healthfulness. He well knows that when these inherent capacities are used the body must respond with a manifestation of the health that eternally exists.

Healing is a natural result of energy liberated by means of definite ideas. Health is, just as God is; it needs only the opportunity to reveal itself freely and fully as the boundless, changeless, irrepressible ever-

lasting life of God, through His channel of expression: mankind. God's infinite life is love—life and love are inseparable; for God is love. To be conscious of Him is to be conscious of love, and healing is the result of this consciousness of God. To live consciously with Him and share His life one must necessarily be a partaker of the divine nature, where all life begins and in which it should ever remain existent.

Healing is making whole, and wholeness suggests restoration to an original, pre-existent completeness. When we speak of being restored to health, we are acknowledging it as an original, natural state of being. According to Plato, "God holds the soul attached to Himself by its root." To be rooted in divine love implies nourishment, growth, life. Paul emphasizes this in his letter to the Ephesians: "He would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend . . . what *is* the breadth, and length, and depth, and height; and to know the love of Christ . . . that ye might be filled with all the fulness of God."

Paul is convinced that nothing, either "tribulation, or distress, or persecution, or . . . peril, or sword," can separate us from the love of Christ. He is "persuaded that neither death, nor life, nor . . . things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God." We may use it as the key that opens the door to peace and happiness here and to perfect understanding hereafter. Love will solve every problem, and nothing in this world or any other can cut it off from us; for love is the master key that un-

locks every door. It frees the imprisoned self and releases the individual powers. It is the key to every situation, breaking down all limitation and opening wide the door of spiritual healing.

Every person believes in love, but many understand it only on the material or physical plane. I am aware that it is one of the most baffling, elusive words in our language, used to indicate affection, passion, philanthropy, friendship, good will, and all manner of likes. It is decidedly not the erotic passion so many poets and novelists make of it—supremely selfish in motive and conduct—but a quality of Spirit. Although so difficult to define, although it has been misnamed, misunderstood, and misapplied, it remains the greatest power in the world, the very essence of well-being. Its power is inexhaustible, its possibilities unlimited.

The love I am speaking of is not dependent upon anything in the outer; no person or condition need influence it. It is in itself a state of blessedness, because it is the essence of God and intimately connected with our life. Thought is the connecting link between it and the material world. Inspired by love, thought establishes higher radiations in the body, radiations productive of greater energy and more truly rhythmic.

The spirit of love crowds out of men's minds all sense of bitterness because of fancied wrongs; it sets aside all differences and opens wide the windows of the soul, letting the God within shine forth. If God is love, then love is all that God is. No person can love God without this love's outflowing toward all of God's children; therefore love is the constructive, unifying power that holds the universe together.

"A new commandment I give unto you, that ye love one another; even as I have loved you." This was

almost the last injunction given by the Master to His disciples, and practicing it was to be a mark of identification. "By this shall all men know that ye are my disciples." Thus His teaching and His work met in one brilliant focus: the love that is the only panacea for the strife and inharmony of life.

Christianity fails to measure up to its mission if it cannot keep this supreme commandment. The principle of principles, the principle above every other, is love, which expresses itself in unselfish good will. If all Christians wore as a badge this principle of their Master, there would be no clash of creed and dogma, no greed of conquest, no bitterness of resentment. The meaning of Christianity lies not just in joining a church or subscribing to a creed. It is not in simply tolerating your fellow creatures. It is in being so filled with the love of all life as to feel responsible for it.

I realize the difficulty of loving those who lie and cheat, the stupid and the ignorant, the cruel and the unkind. But if we can, as Jesus did, look beyond ignorance and vice, back of lack and ugliness, past all erroneous thinking to the Christ Spirit inherent in every human being, we shall discover, as He did, the true reality that is each person's birthright. Jesus not only talked of this, He lived it. Recognizing the divinity of humanity, He loved and healed it.

There is no use in preaching love if we cannot practice it. Like a productive garden, man must yield his love for the benefit of others. He must give it out and relieve the lack that has fixed itself in the race consciousness and is expressing itself as evil conditions. For evil is a sense of lack. What is sickness but a lack of health, sorrow but a lack of joy, poverty but a lack of supply? Evil then is associated with lack,

and lack is something that *is not.* Its opposite is goodness, wholeness, completeness, that which lacks nothing because it is all. If you would receive goodness, you must give it out as the loving service that desires to help others by making their burdens lighter.

The world, humanity, needs your services, and as you give them cheerfully and lovingly power gravitates to you. Loving service, this revelation of spiritual law that all can comprehend and apply, arouses new interest in the divine love that is God. To recognize this divine love is to make it a practical power in your life, for it is a constructive force, the secret of growth. It makes spiritual healing the most normal thing in life, the natural answer to the greatest and most importunate demand of the world, freedom from bodily suffering.

It is a mistaken idea that God ever "allows" sickness or suffering or that His will stands between it and its healing. "Thy will be done" is the prayer that Jesus taught His disciples, but this does not mean that God wills sickness, sorrow, or suffering for anyone. God's will is eternally good will. We repeat that God is love. Even imperfect human love does not will misery or pain. How much greater is the desire of divine love to bless and heal! It is not God's will that man should break the law of life and bring suffering upon himself by branding his body with the race consciousness of disease and death. We must know God as the principle of eternal love, in which there is no recognition of evil or error. God is love and love is God, and our "dis-ease," both mental and physical, arises from our act of rebellion in seceding from that universal love which includes all knowledge, all truth, all blessedness, all life, the greatest of the things that "abide," the

healing power that never fails—love.

In his "Symposium" Plato gives a comprehensive idea of the love that "fills men with affection, and takes away their disaffection, making them meet together [in brotherly comradeship] . . . supplying kindness and banishing unkindness, giving friendship and forgiving enmity, the joy of the good, the wonder of the wise, the amazement of the gods; desired by those who have no part in him, and precious to those who have the better part in him . . . regardful of the good, regardless of the evil. In every word, work, wish, fear [it becomes] pilot, comrade, helper, savior. [It is the] glory of gods and men, leader best and brightest: in whose footsteps let every man follow."

In the words of the Master, who knew well the healing power of the love that is the fulfilling of the law, I end this work: "A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another."

EDITOR'S NOTE—This is the last of twelve articles by Richard Lynch. The series began in UNITY for October 1940.

SUCCESS

He has achieved success who has lived long, laughed often, and loved much. Who has gained the trust of pure women, the respect of intelligent men, and the love of little children. Who has filled his niche and accomplished his task. Who has left the world better than he found it, whether by an improved poppy, a perfect poem, or a rescued soul. Who has always appreciated earth's beauty and never failed to express it. Who has always looked for the best in others, and always given the best he had. Whose life was an inspiration; whose memory is a benediction.—SELECTED.

BUILD

by Esther Wiechert

Build, build, O Architect I
Build this Thy living holy
Build it on the solid rock o
Build it with the strength o
Furnish it, O Designer Imm
Drape it, O Spirit of beauty
Fill it, O Spirit of harmon
With joyful praise as when
Illumine it, O Spirit of lig
Sun on Judean hilltops!
Build, build within me, O
The New Jerusalem, the "c
Whose builder and maker i
Build, build, O soul, thine

"Build thee more stately mansions, O my soul,
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free!"

,
e!
!
edars of Lebanon!
te, with vessels of tried gold!
tapestries of woven light!
the music of the spheres,
norning stars sang together!
th the brilliance of noonday

resent life and love,
ich hath the foundations,
."
al habitation! Amen.

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 10, September 7, 1941

UNITY SUBJECT—*Compensations of the Christ-Filled Life.*

INTERNATIONAL SUBJECT—*Revelation: A Message to Persecuted Churches.*—Rev. 2:1-11.

1. To the angel of the church in Ephesus write:

These things saith he that holdeth the seven stars in his right hand, he that walketh in the midst of the seven golden candlesticks:

2. I know thy works, and thy toil and patience, and that thou canst not bear evil men, and didst try them that call themselves apostles, and they are not, and didst find them false;

3. And thou hast patience and didst bear for my name's sake, and hast not grown weary.

4. But I have *this* against thee, that thou didst leave thy first love.

5. Remember therefore whence thou art fallen, and repent and do the first works; or else I come to thee, and will move thy candlestick out of its place, except thou repent.

6. But this thou hast, that thou hatest the works of the Nicolaitans, which I also hate.

7. He that hath an ear, let him hear what the Spirit saith to the churches. To him that overcometh, to him will I give to eat of the tree of life, which is in the Paradise of God.

8. And to the angel of the church in Smyrna write:
These things saith the first and the last, who was dead, and lived *again:*

9. I know thy tribulation, and thy poverty (but thou art rich), and the blasphemy of them that say they are Jews, and they are not, but are a synagogue of Satan.

10. Fear not the things which thou art about to suffer; behold, the devil is about to cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days. Be thou faithful unto death, and I will give thee the crown of life.

11. He that hath an ear, let him hear what the Spirit saith to the churches. He that overcometh shall not be hurt of the second death.

GOLDEN TEXT—*Be thou faithful unto death, and I will give thee the crown of life.*—Rev. 2:10.

SILENT PRAYER—*We hold fast, looking to Him who is invisible.*

A message or teaching that is expressed in such terms as to convey to the reader no meaning that he can apply to his own life cannot be of much practical use to him. Before he can be expected to take an interest in a teaching it must appeal either to his intelligence or to his feelings.

The Revelation of John, dealing as it does with angels and other metaphysical symbols, needs to make contact with man's intelligence if he is to profit by reading and studying it. The word "angel" is not in general use nowadays, and the former meaning, a supernatural messenger of God, is unacceptable in the context of today's lesson. It is only when we recall the words He "maketh his angels spirits" that we see "the angel of the church in Ephesus" as the spirit of the church or the consensus of opinion and unity of thought, purpose, and feeling that animated the group of persons who composed the church. Looking deeper, to the individual

meaning of the opening verses, we understand that the church represents man's body. The angel of the church then becomes the animating spirit that moves that body. Even parliamentary procedure recognizes the spirit of an assembly or meeting. Much more should metaphysicians recognize the spirit of a church or the animating spirit of the body, the thoughts that spring from the higher realm of cause instead of from the low realm of effect.

The name Ephesus (appealing, desirable) represents the central building faculty of the consciousness, called desire. When the animating spirit of a body, either an organization or an individual, takes the form of a desire to do right and to make contact with Truth in order to know the Christ, good must come. So we read of the good that is to come to the church in Ephesus. The connecting link between the realm of spiritual completeness, where the divine law of perfection for man is operative, and the world of phenomena is a list of good deeds that bring good in their wake. In the world of phenomena completeness is represented by the number seven. "He that holdeth the seven stars in his right hand, he that walketh in the midst of the seven golden candlesticks" is the Christ, the source of wisdom, intelligence, and understanding.

We hear a good deal at present about the necessity of sacrifice. The idea may strike a people who have long enjoyed a large measure of temporal and material prosperity as a reversal of the natural order of things. To have more rather than less has been the goal for so long that a call to self-denial is likely to sound like a restriction of individual liberty instead of an opportunity to cultivate and gain values of a higher order than the material. Toil and patience are expressions of

self-denial, both of which are necessary to the building up of a solid foundation of spiritual endurance.

The habit of proving all things and of holding fast the good only is another expression of patient persistence in well-doing that works out in steadfastness of character. Since concentration of man's energies on one thing at a time is the price of attainment, he who would build up a substantial background of character goes about the task by "sacrificing" or dropping out of mind the material things that he has held before his eyes as the goal of his attainable desires.

To bear for the sake of the Christ name whatever of hardship one is unable at the time to overcome in the outer brings the rare gift of the disciplined will. The courage to endure without growing weary of well-doing even in the absence of obviously bestowed immediate reward is a gain that more than compensates for what one has to endure. The spirit that a man shows in going steadily onward regardless of what he is called upon to meet proves whether or not he possesses the Christ Spirit.

The Nicolaitans (followers of Nicolaus) represent mixed thoughts, which are described as hateful to the Father. Those who give their thought first to good and next to evil succeed only in neutralizing their efforts and failing where with wholehearted devotion to one goal they might have succeeded.

The "tree of life, which is in the Paradise of God" is the inherent life of man. We eat of the fruit of the "tree of life" when we appropriate ideas of divine life and cease to think of life as something that comes and goes or as something governed by birth and death. The Paradise of God is the pleasure ground in which all the elemental forces of Being are at the disposal of the

soul that devotes itself to realizing the supremacy of the good.

The name Smyrna (fragrant, aromatic) represents substance. So-called trials of faith, when they are recognized and used as they are meant to be, become incentives to attainment. "Be thou faithful unto death, and I will give thee the crown of life." The assurance that life is eternal and of sovereign power is worth all it may cost to gain.

QUESTIONS

1. Has the phrase "the angel of the church in Ephesus" a meaning of practical value to us? If so, what is it?
2. What does the name Ephesus represent, and how is good realized through it?
3. How is completeness in the world of phenomena represented?
4. Does man gain inner values by self-denial?
5. What are some of the chief compensations of the life that has been disciplined by self-denial and that is filled with the thought of the Christ?
6. What is the "tree of life, which is in the Paradise of God"?

Lesson 11, September 14, 1941

UNITY SUBJECT—*Man's Full Redemption through Christ.*

INTERNATIONAL SUBJECT—*The Eternal God, the Source of Help.*—Rev. 7:9-17.

9. After these things I saw, and behold, a great multitude, which no man could number, out of every nation and of *all* tribes and peoples and tongues, standing before the throne and before the Lamb, arrayed in white robes, and palms in their hands;

10. And they cry with a great voice, saying,
Salvation unto our God who sitteth on the throne,
and unto the Lamb.

11. And all the angels were standing round about the throne, and *about* the elders and the four living creatures; and they fell before the throne on their faces, and worshipped God,

12. Saying,

Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, *be* unto our God for ever and ever. Amen.

13. And one of the elders answered, saying unto me, These that are arrayed in the white robes, who are they, and whence came they?

14. And I say unto him, My lord, thou knowest. And he said to me, These are they that come out of the great tribulation, and they washed their robes, and made them white in the blood of the Lamb.

15. Therefore are they before the throne of God; and they serve him day and night in his temple: and he that sitteth on the throne shall spread his tabernacle over them.

16. They shall hunger no more, neither thirst any more; neither shall the sun strike upon them, nor any heat:

17. For the Lamb that is in the midst of the throne shall be their shepherd, and shall guide them unto fountains of waters of life: and God shall wipe away every tear from their eyes.

GOLDEN TEXT—*Holy, holy, holy* is *the Lord God, the Almighty, who was and who is and who is to come.*—Rev. 4:8.

SILENT PRAYER—*With the eye of my mind opened I see spiritually and understand what I see.*

Jesus asked His disciples the question "When the Son of man cometh, shall he find faith on the earth?" That question is answered in the text of this lesson. The countless multitude that John beheld standing before the throne crying, "Salvation unto our God who sitteth on the throne, and unto the Lamb," represented those who had "come out of the great tribulation," yet they had kept their faith in God and their thought was for

God rather than for themselves. He who holds fast to the Christ under all circumstances holds fast to the qualities that make the overcomer. The people described here are typical of people everywhere. All meet tribulation, all have something to overcome either in themselves or in the world external to them. Their number cannot be estimated, because it includes everyone born into the world.

A point worthy of study is the way in which the overcomer conducts himself in order to be victorious instead of vanquished. It seems that he has mastered the secret of concentration and applied it to the gaining of the Christ consciousness. "All the angels were standing round about the throne, and *about* the elders and the four living creatures; and they fell before the throne on their faces, and worshipped God."

The saving power of Truth is unlimited except in the mind of the natural man. Redemption is the plan and process whereby God lifts man out of mortal consciousness into spiritual consciousness. The constructive state of mind is necessary to it. Those who have risen to spiritual consciousness render thanks and glory to God in the great climax of constructiveness: "Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, *be* unto our God for ever and ever." In this crescendo of praise man ends by identifying himself with God. In ascribing saving power to God he claims it for himself; in fact his own state is in his mind as he sings the praises of the Almighty. Man realizes salvation and sings "salvation unto our God" when all his faculties and forces are raised to the Christ standard.

The throne of God is the center of thought in Divine Mind, and around this center gather the thoughts

of the seeker after the Christ. "All the angels were standing round about the throne." All man's thoughts revolve round the central theme of divine sovereignty. Man is "saved" when he brings all his faculties into spiritual consciousness, refusing to be defeated by tribulations or trials, but rising above them with true solutions or transmuting them into opportunities for growth and achievement. Whoever does this is "before the throne" of God—is endowed with power to serve the Highest—whereas he who goes down under tribulation loses his present opportunity to develop self-mastery. Jesus said that He had overcome the world, although He knew that He was to be crucified. He overcame worldliness in Himself, and when that was done the reaction of the world to Him was of little importance.

The temple of God represents the spiritual body of man. The overcomer serves God day and night in his temple, in time of joy, peace, and prosperity (day) as well as in time of testing and apparent failure (night). As we study the life of Jesus we learn the right approach to our own problems. If we use His methods for the purpose of redeeming all the forces that find expression through them and of causing them to serve us in the fulfillment of our highest desire, victory is assured.

The same principle applies to our dealings with things, with people, and with organizations. When any of these seem to be out of harmony with our ideas and we are moved by the Spirit of the Christ, we seek to understand the situation and to lend ourselves to the manifestation of divine ideas. We do not try to eliminate those who differ from us, for that is not the way of the Christ.

The four great beasts or "living creatures" that were

before the throne are within man's consciousness as doubt, selfishness, lust, and jealousy. These are all to be transformed into their respective opposites, faith, selflessness, purity, and trust. As these transformations take place man receives manifold compensations for all the hardships he has experienced in overcoming his negative and undesirable traits. Divine love (he that "sitteth on the throne") enables him to transmute his weak, perishable body into a body of spiritual substance. The "tabernacle" that is spread over those who overcome represents the temporal body of man, whereas the temple represents the true spiritual body. As the one gives place to the other, blessings without number are realized, and the ideal man becomes one with the real.

QUESTIONS

1. What is the proper attitude for those who undergo tribulation?
2. What is one secret of overcoming in Christ?
3. What is the metaphysical significance of redemption?
4. How does man identify himself with God through praise?
5. How is man "saved," and do tribulations serve as a help or a hindrance to salvation?
6. What do the four great beasts represent within man, and how are they to be dealt with?

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Lesson 12, September 21, 1941

UNITY SUBJECT—*Through Discord to Peace.*

INTERNATIONAL SUBJECT—*Overcoming the Adversary.*
—Rev. 12:7-12; 15:2-4.

7. And there was war in heaven: Michael and his angels *going forth* to war with the dragon; and the dragon warred and his angels;

8. And they prevailed not, neither was their place found any more in heaven.

9. And the great dragon was cast down, the old serpent, he that is called the Devil and Satan, the deceiver of the whole world; he was cast down to the earth, and his angels were cast down with him.

10. And I heard a great voice in heaven, saying,

Now is come the salvation, and the power, and the kingdom of our God, and the authority of his Christ: for the accuser of our brethren is cast down, who accuseth them before our God day and night.

11. And they overcame him because of the blood of the Lamb, and because of the word of their testimony; and they loved not their life even unto death.

12. Therefore rejoice, O heavens, and ye that dwell in them. Woe for the earth and for the sea: because the devil is gone down unto you, having great wrath, knowing that he hath but a short time.

2. And I saw as it were a sea of glass mingled with fire; and them that come off victorious from the beast, and from his image, and from the number of his name, standing by the sea of glass, having harps of God.

3. And they sing the song of Moses the servant of God, and the song of the Lamb, saying,

Great and marvellous are thy works, O Lord God, the Almighty; righteous and true are thy ways, thou King of the ages.

4. Who shall not fear, O Lord, and glorify thy name? for thou only art holy; for all the nations shall come and worship before thee; for thy righteous acts have been made manifest.

GOLDEN TEXT—*And they overcame him because of the blood of the Lamb, and because of the word of their testimony; and they loved not their life even unto death.* —Rev. 12:11.

SILENT PRAYER—*I am for peace in my own heart, and I work toward that end.*

War in heaven is a paradox. In its literal interpretation heaven, the dwelling place of God, is a place of peace and supreme happiness where war could not enter. Metaphysically the kingdom of heaven or heavens

is a state of consciousness in which the soul and the body are in harmony with Divine Mind. It is understandable that heaven as a state of mind may be invaded by discordant elements that disrupt its harmony temporarily, whereas a place where nothing but perfection can enter could not be so invaded.

Divine Mind, it is true, knows no discord, but the soul and the body of man, since he has not yet learned to express perfection through them, may both know and express it. The struggle that goes on in mind and soul may well be likened to war in heaven while man struggles to adjust his worldly nature to the requirements of divine order. The natural man cannot know spiritual things, because these are understandable only to one who has developed spiritual judgment. The effort to do so that the natural man makes without first acquiring the technique of spiritual understanding leads to inharmonious conditions.

The clash of conflicting ideas is symbolized by the war between "Michael and his angels" and the dragon and his angels. The name Michael means "who is like unto God" and represents divine inspiration together with a realization of the all-conquering power of God. The "dragon . . . the old serpent" is the mortal consciousness that is adverse to the divine law. The "angels" of each of these represent the thoughts of like nature that are attracted to them or that have their origin in these states.

Heaven is conscious harmony, and when man is once conscious of complete harmony he will not again give himself over willingly to total discord. Though for a time he may see his way of thinking as so vital to the well-being of the race as to justify his imposing it on others, sooner or later he will understand that the

vital thing is that he possess his soul in patience and leave others to decide for themselves what they must do, even as he chooses his course without deferring to others. The dragon and his angels "prevailed not, neither was their place found any more in heaven." Discord and inharmony must yield to harmony and peace, for harmony and peace are eternal, and discord is temporal.

The "great voice in heaven" recognizing the salvation, the power, and the kingdom of God is the voice of man's consciousness sounding within himself. It is as when one, riding at night in an inclosed, lighted vehicle, sees reflected in the windows not the outside scenes but the interior of the vehicle, and this interior travels with him as he goes, unchanging. So man's convictions, the part of his faith that is most firmly fixed, reflect as his environment what is really within himself. When he rejoices over the casting down of the accuser of his brethren he is rejoicing in his own overcoming, an overcoming made possible by his consistent living by the true standard of thoughts and deeds, the Christ standard of perfection.

The "accuser" is a form of negation and evil hard to overcome because it is insidious in its working. It takes the guise of self-depreciation and makes man think of himself as inherently evil, as incapable of helping himself out of his misery, and nothing availing to deliver him. All pessimistic arguments belong to this form of negation, which works overtime to demoralize man's inherent courage and persistence as if it were a personal evil that realizes its time is short.

The beauty and joy to be realized by those who overcome the flesh consciousness and enter into the heavenly state of concord and peace can hardly be

put into ordinary words. A "sea of glass mingled with fire" is the figure under which its glory is symbolized in the text. Those who find no quickening of the imagination in this figure may invoke the imagery that to their mind best represents a state of enduring bliss. All will agree that the mental and spiritual uplift here depicted brings them into an atmosphere of praise and appreciation of God. "Great and marvellous are thy works, O Lord God, the Almighty." In this exaltation all trials and tribulations are seen in their true light as relative only and as necessary to man's final overcoming. The Christ life (the blood of the Lamb) is the means of overcoming and the justification of the handicap to be overcome. It is right that man should put forth his mightiest and most enduring effort to hold it fast.

QUESTIONS

1. In what sense is war in heaven a possibility?
2. What does the name Michael mean, and what does it represent? What is the dragon, and what are the "angels" of Michael and the dragon?
3. Will peace and harmony ultimately prevail, or will discord always persist?
4. What does the "great voice in heaven" represent?
5. In what form does the "accuser" attack man?
6. How does exaltation of mind and heart act to reconcile man to difficulties of various kinds?

Lesson 13, September 28, 1941

UNITY SUBJECT—*The Blessedness of Spiritual Consciousness.*

INTERNATIONAL SUBJECT—*The Fulfillment of History: The New Jerusalem.*—Rev. 21:1-7, 10-12, 22-24.

1. And I saw a new heaven and a new earth: for the first heaven and the first earth are passed away; and the sea is no more.

2. And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband.

3. And I heard a great voice out of the throne saying, Behold, the tabernacle of God is with men, and he shall dwell with them, and they shall be his peoples, and God himself shall be with them, *and be* their God:

4. And he shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more: the first things are passed away.

5. And he that sitteth on the throne said, Behold, I make all things new. And he saith, Write: for these words are faithful and true.

6. And he said unto me, They are come to pass. I am the Alpha and the Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

7. He that overcometh shall inherit these things; and I will be his God, and he shall be my son.

10. And he carried me away in the Spirit to a mountain great and high, and showed me the holy city Jerusalem, coming down out of heaven from God,

11. Having the glory of God: her light was like unto a stone most precious, as it were a jasper stone, clear as crystal:

12. Having a wall great and high; having twelve gates, and at the gates twelve angels; and names written thereon, which are *the names* of the twelve tribes of the children of Israel:

22. And I saw no temple therein: for the Lord God the Almighty, and the Lamb, are the temple thereof.

23. And the city hath no need of the sun, neither of the moon, to shine upon it: for the glory of God did lighten it, and the lamp thereof *is* the Lamb.

24. And the nations shall walk amidst the light thereof: and the kings of the earth bring their glory into it.

GOLDEN TEXT—*He that overcometh shall inherit these things; and I will be his God, and he shall be my son.*—Rev. 21:7.

SILENT PRAYER—*I am a new creature in Christ Jesus.*

The theory that man finds his highest happiness in ceaseless effort and struggle, in a perpetual becoming rather than in the reaching of a definite goal, is not supported by the closing chapter of Revelation. The satisfactions of the goal are the subject of this chapter. The new heaven and the new earth that are foreseen by the apostle have in them nothing suggestive of struggle or failure. The old order of struggle has passed away and a new order has been ushered in.

The "new Jerusalem" represents spiritual consciousness; founded on the twelve fundamental ideas in Divine Mind. It also represents an association of all people in peace, based on spiritual understanding, purity, and a willingness to be united with Christ ("made ready as a bride adorned for her husband"). The throne or sovereign power of Divine Mind "echoes" through it as a great voice, promising that God will be present among men and dwell permanently with His children. "They shall be his peoples, and God himself shall be with them, *and be* their God." Man is to know God and his reactions are to be godlike. "The knowledge of the holy *is* understanding," and such understanding is to be his. In fact he need not await the proclaiming of the new heaven and the new earth to begin the gaining of this knowledge, but can begin now.

The law of physics that two bodies cannot occupy the same space at the same time has its counterpart in consciousness. Personal consciousness cannot exist where spiritual consciousness is already well established. Such negative things as sorrow, death, sadness, and suffering disappear. These "first things are passed away."

The remaking of all things includes man. He in turn becomes a maker in the realm of mind, quenching his thirst for Truth with the water of life that is his to partake of freely. He converts formless substance into form. Instead of waiting to have everything done for him by the Father, as a little child depends on an earthly parent, he develops into a co-worker with God, doing for others what they are as yet unable to do for themselves. "They shall be his peoples," not His "babes in Christ," in the new order.

Spiritual consciousness is an enduring state, but unless man obeys the divine law he does not remain in it permanently. "I am the Alpha and the Omega, the beginning and the end," but to stabilize the intervening period the I AM must be used to hold man true to his course. Otherwise beginning and end will be peaks of exaltation connected by a depression of futile effort. Exaltation even, except where it issues in attainment, is not permanently profitable to man. The overcomer has work to do to prove his title.

The value of exaltation is in the clear vision of the ideal that it affords man. The "holy city, new Jerusalem, coming down out of heaven from God" is visible to the inner eye only from "a mountain great and high" (a high plane of consciousness). To keep the thoughts on a high level is one of the overcomer's first tasks. This grows easier as he centers his thought on the Christ. The Christ is the essence of spiritual consciousness.

The New Jerusalem has no temple, and is not lighted by the sun or the moon. A state of mind instead of a material place, it is suffused with an inner radiance, and the Spirit of truth is its animating and attracting power. This power draws to it all who see

peace and divine love as the agents that release man from the grip of evil.

The nations that walk in the light of spiritual consciousness will know peace. With the Lamb as their symbol they will no longer need the lion or the bear as signs of national might and unconquerable spirit. Their purpose will be not to strike fear to the hearts of other nations but to develop a common spirit of helpfulness and co-operation, a forward together movement, instead of a clash of opposing interests.

The majority of the kings of the earth have lost their glory with their kingdoms, but everyone, whether king or commoner, who successfully searches out the laws of the kingdom of heaven and applies them qualifies for a place in the spiritual kingdom according to the faithfulness of his application. "The glory of kings is to search out a matter." He who is kind to all, both man and beast, as a matter of principle has a kingdom reserved for him also, for "there is nothing so kingly as kindness." Celestial glory differs from terrestrial, and John well understood this when he wrote that Jesus Christ "made us *to be* a kingdom, *to be* priests unto his God and Father."

QUESTIONS

1. What does the "new Jerusalem" represent?
2. How is consciousness of God indicated in the text of the lesson?
3. "They shall be his peoples." What does this statement indicate in respect to man's development in spiritual consciousness?
4. What suffices to hold man true to his course between the beginning of his desire for spiritual consciousness and the full realization of that desire?
5. What value has exaltation to the practical student?
6. Why has the New Jerusalem no temple?

Silent UNITY

My Christ mind is awakened. I see spiritually.

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and our co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, 917 Tracy, Kansas City, Mo. Cable address: Unity, Kansas City.

Give your full name and address

HEALTH *and* PROSPERITY

BY CHARLES FILLMORE

If there is but one life and we all live in that life and it in us, why do we affirm that "Christ life vitalizes, strengthens, and heals" us?

There is but one original life from which all life flows. Yet every living thing uses this primal life as it wills and imparts to it a character and quality after its own kind. Thus we transform our ideas of life, not life itself. What we think life to be, that it becomes to us, until finally, like Jesus, we discern its real character. Then we "go unto the Father."

Jesus tapped the Spirit life and through it spiritualized His body to the degree of immortality. We might compare Jesus to a modern car-loading magnet that attracts metal scraps and holds them to itself so long as the electric current is maintained. In us the sustaining current flows from God; through Christ the life current is tempered to meet our needs. When we give attention to Christ in Jesus the same supermind in us is quickened and thus we form Christ in us. Let "Christ be formed in you."

When through Jesus Christ we make union with the Father life we seize upon the life line to which we can tie a whole raft of essential needs in body and affairs. We must rest and abide in the Christ consciousness to reap the rewards. In this way we get the fulfillment of the promise of Jesus "If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you."

When through union with Jesus Christ we raise our

life to His, our words become creative, and what we decree comes to pass. So we add words expressing vitality, strength, and wholeness. There is no limit to what we may have if we ask and affirm in His name.

Jesus taught that "God is Spirit." But only within this century have His followers understood the scientific import of that teaching. For nineteen centuries Christians have prayed to a personal God located in a sky heaven. Even now the great majority of them contend that God is a personality, that heaven is a place in the skies, that the recording angel keeps a set of books in which he sets down in black and white the good and bad deeds of every human being. It does not occur to these materially thinking Christians that they are confining God to this fleshly world with its little three-dimensional capacity.

Our so-called physical scientists have progressed far beyond the material appearance into a universe of energies. Matter, they tell us, is a very meager "bottling up" of the universal light and electricity that interpenetrates everything.

Paul said that we live, move, and have our being in God. Jesus affirmed that the Father was in Him. This is in perfect accord with the modern teaching of Christianity that God is Spirit in man and in the universe, that as Spirit God dwells in every living thing as the source of its being, that when man recognizes this very evident truth and turns his attention to his indwelling Spirit God, he becomes a new creature. So long as man prays to a God in the skies he is looking right away from the real God existing as spiritual principle within his own soul.

This understanding of the indwelling Spirit-mind is revolutionizing the worship of God in our young

people. When they are taught that God-Mind is the source of their mind and that by turning their attention to this indwelling Mind they can have anything they want, they are fascinated by religion instead of being repelled by its perplexities and impotencies.

At this writing the Youth of Unity are closing their annual conference at Unity Farm. Those who doubt that a religious revolution is taking place in the ranks of our young people should attend some of their experience meetings. They have found the living Christ, the Son of God, in their own souls, and best of all, they are making practical use of this knowledge.

When our colleges teach this vital truth of the creative Spirit in man always ready to respond to his thought, the materialism so deplored in those institutions will disappear. "In all thy ways acknowledge him," and He will "pour you out a blessing." This promise appeals to those needing more security in finances.

There is a Spirit substance that we can lay hold of with our mind and mold into thought images that move upon our affairs and increase our prosperity. Jesus taught the same thing when He said, "Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you." The kingdom of God is within us, hence we must search within our mind for the "righteousness" of our mind, or its right relation to God's Mind. We know that there can be no vacuums or places in God-Mind where substance is not, so we erase every thought that even suggests lack and affirm the overflowing abundance that always exists in God-Mind. This mental discipline will open the door of I AM Spirit, and prosperity ideas will so charge our mind that abundance will overflow into our affairs.

HEALING THOUGHT

Christ life vitalizes, strengthens, and heals me.

PROSPERITY THOUGHT

My mind and affairs are running over with Spirit substance.

(Use from September 20 to October 19)

Let This Mind Be in You

By Bessie L. Daniels

And the Teacher spake to His pupil, saying:
"Remember that there is only one Mind
And that Mind is in you.
Be free and the only Mind will work in you.
Think this! Feel it! Know it!
Then what has seemed hard you will understand;
For no matter what the gift,
Be it playing, working, cheerfully serving,
It is the same thing.
Develop your gift to the highest power!"
Thus spake the Teacher to His pupil.
Are you a student?
Know this Mind is in you
And the lesson will be made plain!

Prayers ANSWERED

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared.

I Will Come and Heal

I WROTE TO you asking you to pray for my husband, who was sick with pneumonia and not expected to live. I am thankful to you for your prayers. He was healed and at work two days after I wrote you. He made such a quick recovery that everyone was astounded.—*Mrs. M. P., Michigan.*

I WANT TO tell you about my baby's eyes. Nothing seemed to do them any good. They couldn't stand sunlight or electric light. I could think of nothing but the child's going blind. Now she is healed and the brightest child in the home. Praise God.—*Mrs. G. E., Ohio.*

YOUR LAST letter helped Mother and me very much. With renewed faith we observed our periods of meditation and said the prayer you inclosed. God surely performed a miracle in healing my mother. Without the aid of a physician, eye specialist, or powerful glasses her eyes were healed. Formerly she saw double constantly; now her eyes are normal. We are very grateful. —*D. S., New York.*

I WROTE TO YOU asking help in prayer for the healing

of a bad case of bleeding piles. The help came so quickly that I could hardly believe it possible. Within three days the bleeding stopped. The pain stopped about the same time. In a week I was absolutely healed. Thank you so much for the work you did for me.—*Mrs. A. H., Colorado.*

I WANT TO acknowledge the healing my little daughter received after I had telegraphed to you for prayers for her. She had all the symptoms of whooping cough. All the other children in the neighborhood had whooping cough. She coughed for only two days after I telegraphed you. Thank you for your help.—*M. B., California.*

SEVERAL WEEKS ago my little son was critically ill and in the isolation ward of a hospital with other children stricken with infantile paralysis. I was nearly out of my mind with worry. I asked my sister to write for help to you. She told me that she had already written. My little son had every symptom of infantile paralysis. Then the doctors made a test of his spinal fluid and it turned out negative. They were puzzled. In two days they made another test. The result was still negative. The doctors were still puzzled, but having no reason for keeping my boy confined in the hospital, they released him in three days. I know God heard our prayers. —*K. G., Florida.*

Filled with Plenty

MY HUSBAND was caretaker of a building. The building was sold, and we did not know whether or not the new owners would keep him on the job. Probably you remember that I wrote you an urgent letter about this,

asking prayers for us. I want to tell you now that everything has worked out satisfactorily for my husband. The new owner has been here, and my husband is now manager of the building instead of caretaker. Thank you and bless you.—*M. S., Ohio.*

A FEW WEEKS AGO I appealed to you for help in meeting the needs of my business. The results have been remarkable. I am grateful to report that I have all the business I can handle. In fact, my problem now is to take care of all that comes to me. Not only has the financial strain been relieved but my faith has received a great new impetus. I wish you would pray now for me to have more strength and wisdom in my business rather than for more business. I am very grateful for your assistance.—*M. F., Florida.*

I WROTE TO YOU asking you to pray that my husband might find work. He had been out of work for more than a year. Now he has found a position that pays more than the one he held previously. He is to have employment the year round in an institution in which for several years he has been wanting to get a position. I thank God, and I bless you for your wonderful help. —*M. M., Oklahoma.*

He Shall Have Abundance

THANK YOU from the bottom of my heart for your amazingly powerful prayers. When I wrote to you a few weeks ago asking for your prayers I was completely discouraged. For over two years it had been a fierce struggle for my husband to earn enough money to buy even food for us. I tried prayers, but I see now that I did not put my whole faith to work.

For a week after I wrote to you for help I could see no apparent change in our situation. Then all of a sudden "the forgotten man" (my husband) became one of the most popular and busy men in this town. From all directions people were asking for his services. It is all so miraculous that I am still amazed. Money is fairly flowing in to us. We are paying off all our old debts; soon we shall have a clean slate again.

God bless Unity. Please send me a prosperity bank so I can share my blessings with others.—*M. T., Colorado.*

I CANNOT find words to express my deep gratitude for Unity, its periodicals, its inspiration and uplift. While I was using my last prosperity bank my home, which had been on the market for many years, was sold. A lovely apartment, just suited to my needs, was found. Added substance from an unforeseen source has just been made manifest, enabling me to pay all my debts and have a surplus left. Thank you with all my heart. —*E. S., Illinois.*

My Help Cometh from Jehovah

I AM RENEWING my subscription for UNITY, for I would hate to do without it. We have had some wonderful demonstrations by following instructions in an article that appeared in the magazine about Christ's being the open door. My husband is employed at a big plant. At first he had some promotions. Then he was put to work in a place that was very unhealthful for him, and he was there for several years. When he asked to be placed somewhere else, he was told by the superintendent that he was too old.

Then I began using the affirmation "Christ is the

door, the wide-open door through which our good comes." I had not been using it long before a promotion with increased pay came to my husband. Then a better job opened up. My husband asked for it. They said he could have it, but before he had a chance to take it they came to him and asked him to break in on another job, which was so much better that he would have been afraid to ask for it. He was promoted over younger men and men who had been in the service longer than he. I am still using the affirmation, and I won't be surprised at any good thing that happens now.—*B. M., Ohio.*

FOR SEVERAL years I have been reading *Good Business,* which has come to me annually as a Christmas gift. I am thankful for its inspiring messages. They pick up one who is depressed. Practice of its teachings will prevent depressions, both spiritual and material. I believe that if each member of the board of directors of the organization with which I am associated were supplied with your magazine he would be filled with new inspiration. Please enter a year's subscription for each of those on the attached list.—*W. A. O., Indiana.*

Hearken unto Me

MY SISTER told me about Unity. It seems to me that my life really started from that time.

I was left a widow with a large family of minor children. My life was an unsystemized struggle. I made one mistake after another in my handling of money and in other everyday matters. I could not see my way clear. I considered placing my children with relatives.

It was then my sister wrote me about Unity. I wrote

to you to please her, believing that Unity was just another religious fad. But never have I had my soul fed as Unity feeds it. I was amazed to learn how God could be approached; how to attune my life with His law. Now my life runs like a peaceful river. My children reflect the peace in my soul. The harmony in our family is noticed by friends, who wonder at the cheerfulness and satisfaction in my face. God holds my hand, guides my footsteps. These blessings have come to me through my knowledge of Unity.—*R. G., Pennsylvania.*

He Is My Refuge

I HAVE LONG believed in your teachings, but I never really tried until recently to turn from all negative thoughts and see only the good. It works.

When I think of all the wonders of God's love that I am yet to know, I am thrilled and awed. Unity's magazines have taught me how to pray and how to contact God. This, I have discovered, means more to me now than all material answers to prayer, though those answers are coming one after the other!

My husband has got a job. We have moved into a lovely house. My brother has got a job that he has been waiting for for five long years. Blessings and more blessings! Everything good is happening to me and my loved ones since I truly gave God's laws a chance to work for us.—*Mrs. M. H. M., Canada.*

WHEN I first wrote to you, on the advice of another, I was in a very bad way. I had no money, no work of any account. My wife had just died, and I had little children to care for. I didn't know what to do. I wrote

to you, and the next day I got work. I have worked every day since. My health has been good. My little ones are growing nicely. I am trusting in God and trying to learn how to make my life acceptable to Him. I really feel that God has given a special blessing to me and my family.—*E. E., Pennsylvania.*

A MONTH AGO I asked you for your help. I was unemployed and addicted to drink. There was nothing promising in sight for me, and my creditors were getting fidgety. A week after I asked your help I went to work. Several persons have been laid off by the firm since I began, but I haven't lost a day. Best of all, I haven't had a drink or wanted one. It seems as though I have licked a pretty bad situation. Thank you with all my heart.—*G. B., Washington.*

Unto Us a Child

SOME MONTHS ago I wrote to you for prayers for my unborn child and myself. Two years before the doctor had told me that if I ever tried to give birth to a baby it would mean death for me and the child too. But thank God, doctors don't know what may occur, and I placed my affairs lovingly in the hands of the Father.

I want to tell you how it all happened.

I live nine miles from the nearest town. The doctor I intended to summon was not expecting my call yet and was away in another town. I could not get a doctor anywhere. My parents were the only persons present, but the Spirit of Christ was there. When the doctor arrived the baby was there, and I was resting. My son is now three months old, weighs fourteen and a half pounds, and sits up alone.

God bless your wonderful work, is my prayer.—*Mrs. M. H., Georgia.*

His Truth Is a Shield

I AWAKENED this morning about one-thirty with a thirst severe enough to pry my sleepy self out of bed and downstairs to a drink of cold water. As I passed my sons' room I noticed that they had not come in yet. One of them had had a birthday the day before and they were celebrating it. They had gone to a summer resort about twenty-five miles away with a crowd of young people. A thought went through my head unaccompanied by any sense of fear or anxiety: "Bodies strewn around." I mentally pulled myself up sharply. When I got back to bed I was sufficiently awake to make the affirmation that I make for my dear ones virtually every day of my life:

"I thank Thee, God, that they are traveling in peace and safety."

I slept so soundly that I didn't hear the boys come in, though their father heard them. Later I learned that a crash had occurred between two cars at an intersection. Both must have been traveling fast, for the impact was such that one of them was thrown on its side and skidded down the highway in a shower of sparks for a hundred yards or more. The girls were taken to the hospital but were uninjured except for a few scratches and bruises. Both cars were damaged, one beyond hope of repair. The accident happened at one-thirty. Without the teachings of Unity I should never have known the power that lies in affirmation. "The beloved of the Lord shall dwell in safety by him." —*Mrs. M. G., Michigan.*

HELP *from Silent* UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life.

Does the Lord send a woman a husband, the one she wants? If He does, I hope He will answer my prayer, because I've certainly prayed for this one. —*Question asked of Silent Unity.*

God gives to His children according to His love and wisdom and according to their desires. He is a practical God. If it is necessary for you to have a husband to be happy in your present state of understanding, God will give you one. Remember the if however. God has many ways of blessing His children, ways that are happier than they dare to ask or believe. Since this is true, we suggest that you leave to Him the perfect answer to your need without trying to say what the perfect answer is. God is love, and you can expect His answer to be the happy and right one.

God fills His world full of all kinds of good, then gives His children power to accept what they desire. Since His children are not yet fully inspired with His wisdom, they do not always know what they truly want. A person may think he wants a mate when what he really wants is to know more of the love of God, which shines through the desired one and makes him seem personally desirable.

As regards the getting of the desired mate, that of course depends partly on whether or not the desired one is agreeable to the idea. There can be no compulsion in love. If somebody who was unattractive to you should

pray that you marry him, you would probably not like it. Divine order must prevail in all things.

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What must one do to confess sin? What is the meaning of "Confess therefore your sins one to another"? How can I forget the past?—*Questions asked of Silent Unity.*

To get a good understanding of "Confess therefore your sins one to another" we must read the two verses immediately preceding it. The writer was not advising the disciples of Jesus Christ to wallow in a contemplation of wrongs done but was telling them to help one another to receive good in place of that which was not good.

It is important to know that God forgives, loves, and approves us. It is important also for us to forgive, love, and approve the Christ qualities in ourselves and in one another.

When we look back and see how we might have acted more wisely in some situations we have no occasion and no right to condemn ourselves. Rather we should use our new wisdom, leavening it with love and gleaning new understanding to use in the present.

Instead of saying, "I was wrong and wicked to do that," one should think somewhat in this manner: "When I did that I had not arrived at the wisdom and understanding and love I now know. Knowing these divine qualities, I must express them. I forgive myself." Then with God's help one can chart the course to be taken in the future when similar situations arise. Progress is a matter of putting away, thoughtfully and kindly, that which is undesirable and then accepting lovingly into one's plan of life that which is good. Jesus did this work and became the Christ. All can make

the divine adjustment and follow in His footsteps.

Truth students do not forget the past, but they do gild it with love, understanding, and forgiveness.

In considering confession of sin we should keep in mind that only the good is true and permanent. What we call sin is something out of harmony, temporarily, with the good, the divine. It is produced by wrong thinking. Confession of sin is simply a calm and wise perception and admission of an imperfection, of something not good and desirable enough to remain in manifestation. In addition, confession usually implies a putting away of the imperfect and a glad adoption of the perfect. It is fundamentally a joyous act, for there can be no sadness in getting closer to God.

I know a woman who claims to heal people by simply rubbing her hand over them. I hear that anybody can have this power. How can I get it?—*From a letter received by Silent Unity.*

The one healing power is God. A person can act only as a channel through which the life of God may do its perfect work.

This healing life abides in everyone. Its development depends on one's looking to God as the source of all life and health. The laying on of hands is only an outer symbol and is unnecessary as an actual means of healing. The restoration comes because of faith in God, the faith of the patient or of another person.

Since all have equal access to God through their indwelling Christ Spirit, it is better to develop the consciousness of God's health within oneself than to depend on another person as a channel for health. This consciousness is developed through prayer. You can bless others best too by praying for them.

The Purpose of Unity

UNITY SCHOOL OF CHRISTIANITY is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help men and women of every church and also those who have no church affiliations to use the eternal Truth of God.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide to Truth, you will know for yourself what is of God and what is of man.

As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our life and from our doctrine. There would be no difference of opinion among Christians if human ideas did not prevail widely, for there is but one Truth, and some day we "shall see eye to eye."

A Unity center is an association of Unity students formed to provide and maintain a place of assembly, where the principles of practical Christianity, as set forth by Jesus Christ and interpreted in the light of present-day experience by the Unity School of Christianity, shall be taught under the direction of an authorized leader.

Unity centers and study classes are places of religious research for all regardless of creed; and places where helpful instruction in Christian living may be received.

Through the Field Department Unity School of Christianity offers an advisory service for center leaders, and authorizes the establishment of Unity classes and centers.

Information about Silent Unity (Unity School's healing department) is given elsewhere in this magazine.

Appearing in Other Unity Magazines This Month

Four Short Stories from Life

September *Progress* is featuring four personal experience stories that show how real people are using Truth. One is a story of a bride who knew that trying to change her husband was not the way to make her marriage a success. Another story tells of a girl who found freedom in spite of a selfish, unthinking family. The third story tells how a young couple worked out the problem of dependent relatives so that they could marry. The fourth tells of a woman who was discouraged with her spiritual progress and discovered she could obtain a Truth education by degrees.

These short stories make good reading, and they give you ideas on meeting your own problems.

Help at the Right Time

Imagine a person sitting in a dimly lighted room, hungry, out of work, shabby, while the rain is pouring down outside. Is there a Truth statement strong enough to lift a person like this out of such a situation?

Ann Webster tells a personal-experience story of just such a situation, with herself as the leading character, and she gives the statement that helped her to banish fear and want from her life and to establish her own business.

This true story, "Relief Must Arrive in Time," appears in September *Good Business*. Be sure to read it.

Where Are My Riches?

The story is told that when God created man He hid the precious key to the riches that were to be his in man's own heart, knowing that he would find it only after careful thought and then use it wisely and well.

This is the discovery made by a man who searched for riches, and how he made use of it is told in "Where Are My Riches?" by Eleanor Lampman in the September 13 issue of *Weekly Unity.* This story will help you find the key to your riches and to use them wisely.

Quick Thinking

Billy's grandfather had been a brave and fearless sheriff and Texas ranger and Billy wished he could be like his grandfather. But he had chores to do, and nothing ever happened on the farm. Something did happen, though, and what it was is told in a story appearing in September *Wee Wisdom.* "Something Did Happen" teaches children that the opportunity to be a hero comes through faithfulness in small tasks.

For Perfect Vision

"My eyes are clear and strong, and I see God everywhere."

This is the *Daily Word* affirmative prayer for September 4. A short lesson and Bible quotation to help you demonstrate perfect vision are also given. *Daily Word* is Unity's lesson magazine and there are statements and lessons on poise, order, guidance, patience, courage, and other helpful subjects in this month's issue. Inspirational poems and a short article, "Don't Claim It," are also a part of September *Daily Word.*

Our Ships Come in over Calm Seas

A student of the Correspondence Course writes that she has learned "what peace really is. I am not so perturbed over many little things, and as a result I feel that I have taken a big step forward. I see people in a more loving way, and I am sure their feelings toward me have changed. The past month has been rich in blessings. I have been offered and have accepted a very lovely home for the summer months, where I enjoy a beautiful garden. Also I unexpectedly received two checks from the office of one hundred dollars each, one for overtime work and one as a bonus."

Through the Correspondence Course you may receive instruction in Truth principles under the personal guidance of Unity teachers. As in the case of other branches of Unity service there is no charge for this course, each pupil giving as he feels he has received and is able to give. If you should like to know more about this way of studying Truth in your own home, address a card or letter to Unity Correspondence School Department, 917 Tracy, Kansas City, Mo. A folder giving full information about the course will be sent you. It will not obligate you to enroll.

Radio Now Broadcasts the Unity Viewpoint

The Unity radio programs that have been broadcast as "Morning Inspirations" are now called "The Unity Viewpoint." A new schedule has been prepared, a copy of which will be sent on request.

We find that our friends like the morning broadcast! Wives and mothers write us that they find it very helpful to have the entire family together for this brief, inspirational talk each morning, and office workers

tell us that the staff listens to the broadcast before beginning the day's work. Businessmen turn on the radio in their cars and listen to the program as they drive to work. Many persons write us that the cheery and hearty words "God bless you, everyone" each morning gives them a tangible blessing that stays with them all day and helps them to radiate a blessing to all whom they contact during the day's activities. They always wait for the blessing, for it is an important part of the Unity radiobroadcast.

Rural Children Blessed through Wee Wisdom

For many, many years the department of Silent-70 has been carrying on its work of sending Unity literature free of charge to prisons, hospitals, homes for children and the aged, and other institutions. From a small beginning, with a handful of tracts to give, it has grown to an established work, ministering to the spiritual needs of persons all over the world. Thousands of institutions now receive Unity literature, and the letters of appreciation sent from those in charge of them are an inspiration.

One of the workers in a mission station writes that Unity literature is being passed on to the sad and discouraged rural people who have heavy burdens to bear. A teacher writes that *Wee Wisdom* is a great blessing in the rural school districts where teachers and pupils are handicapped by lack of material. Another letter comes to tell us that copies of *Wee Wisdom* help to keep the little tubercular patients quiet on stormy days.

The Silent-70 department is sustained by the free-will gifts of interested friends who wish to have a part in this work of helping others.

Unity Annual Conference Members, Licensed Ministers, and Licensed Teachers

The following Unity leaders are conducting a ministry in keeping with the Christ teaching as interpreted by Unity School. With the exception of those designated by (LM) and (LT), these leaders are members of the Unity Annual Conference. Centers are open for teaching, healing, devotional services, and the distribution of Unity literature.

Licensed Ministers and Licensed Teachers are preparing for membership in the Unity Annual Conference. Licensed Ministers (LM) are in charge of Unity centers. Licensed Teachers (LT) are teachers serving in a Unity center or teachers conducting class work.

ALABAMA

Birmingham—Harriet Price, Unity, Massey bldg

ARKANSAS

Little Rock—Mary Wayman, Unity, 117 E 15

ARIZONA

Globe—Sarah Lightle (LT) Unity, 117 E Oak

CALIFORNIA

Alameda—Alice Hopkins, Unity, 1300 Grand

Alhambra—Gertrude Hall (LM) Unity, 100 N Garfield

Arcadia—Arthur Dudley Hall, Unity Cl, 532 N First

Bakersfield—Della Shutts (LM) Unity, Southern hotel

Berkeley—Susanna Scott (LM) Unity, Club House, 2401 Dwight way

Beverly Hills—Ruth Rae, Unity, 242½ S Beverly

Canoga Park—Nannie Highnote, Unity, 20126 Strathern

Compton—May Butterworth, Unity, 210 S Chester

Gardena—May Butterworth, Unity, 1052 W Gardena blvd

Glendale—Geraldine Johnson, Unity, 119 S Kenwood

Hollywood—Rose Schneider (LM) Unity, 1162 N St Andrews

Inglewood—Maude Elizabeth Galpin, Unity, 108 Queen and La Brea

Long Beach—Louise Newman, Unity Chapel, 935 E Broadway

Los Angeles—Ernest C. Wilson, Norma Knight Jones, Christ Church, Unity, 5225 Wilshire blvd; Nina Fisher (LM) Unity, 2801 S Rimpau; Emma Luke, Unity, 2120 S Union; Alfred Williams, Unity, 815 S Hill

Oakland—Rose Emery, Unity cen, Ebell Club bldg; Alma Morse, Unity, Masonic Temple, 1433 Madison

Pasadena—Lily Stack, Unity, 60 N Mich.

Riverside—Katherine Sweaney (LM) Unity, 4044 Eighth

Sacramento—Naomi Anderson, Unity cen, IOOF hall

San Bernardino—Dr. and Mrs. H. P. Nicholls, Unity, 701 Arrowhead

San Francisco—Robert Hulbert, Unity Temple, 126 Post

Santa Ana—Louise Newman, Unity soc, Commercial bldg

Santa Cruz—Mary Higgins, Society of P C, 151 Garfield

Santa Monica—Mr. and Mrs. L. L. Hill, Unity cen, 528 Arizona

South Gate—May Butterworth, Unity, Women's Club, 3036 Santa Ana

Stockton—Harriet Batson, Unity, 822 N Center

Taft—Della Shutts (LM) Taft Unity, Fox hotel

Van Nuys—Mary Hider, Unity, 14416 Victory blvd

Whittier—Louise Newman, Unity, 410 S Greenleaf

COLORADO

Colorado Springs—Mabel Beech, Unity cen, DeGraff bldg

Denver—Ethel Burkle, Unity Temple of P C, 1555 Race

CONNECTICUT

New Haven—Bonnie Adams (LM) Unity, 1151 Chapel

DISTRICT OF COLUMBIA

Washington—Margaret Ann and E. Roy Feldt, Unity, New Colonial hotel

FLORIDA

Clearwater—Grace Arrowsmith (LT) Unity, YWCA

Jacksonville—Henrietta Miscally, Unity, 725 Hogan; Lillie Saunders (LT) Unity (col) 606 Pippin

Lakeland—Ida Decker, Unity, 411 S Florida

Miami—May C. Stoiber, Unity, 128 SE 3

Orlando—Carolyn H. Parsons, Unity, 409 S Orange

St Petersburg—J. W. Young, Unity, 646 5 ave S

Tampa—Ocoa Moore and Louise Ramey, Ellie Knight (LT) Mabel Sullivan (LT) Ruby Wagner (LT) 1st Unity soc, De Soto hotel

Tarpon Springs—Betty Bain (LT) Unity class

GEORGIA

Atlanta—Mary West Fullenlove, Unity, 1119-20 Mortgage Guarantee bldg

HAWAII

Honolulu—Marie Handly, Unity, 240 Lewers rd

IDAHO

Boise—Chris. and Beulah Scott, Gertrude McFarland (LT) Unity, Pinney bldg

Mt Home—Chris. Scott, Unity library

Twin Falls—Mabel Peck, Unity, 546 Second ave N

ILLINOIS

Bloomington—Mabel Daughtry, Unity, City library

Chicago—W. I. and Anna Hoschouer, Unity, 25 E Jackson; Nellie McCollum, Unity, 64 W Randolph; Edith M. Reynolds (LM) Unity Cen, 116 S Michigan; Margaret Halsey (col) (LM) Unity Truth cen, 104 E 51

Decatur—Maud Kellogg (LM) Unity, 421 N Main

E. St. Louis—Maud Davisson (LT) Unity Cl, Catholic Community House

Moline—Unity, Le Claire hotel

Peoria—Glenna Arrowsmith (LT) Unity Study cl, 218 Dechman; Mabel Daughtry, Unity cl, 1010 Ellis

Rockford—Bonnie Brown, Unity, Empire bldg; Mae Lundahl, Unity, Mead bldg

INDIANA

Ft Wayne—Cleo Lee (LM) Unity, Wayne hotel

Indianapolis—Murrel G. Powell, Unity, 1514 Park

Kokomo—Lydia Simpson (LT) Unity Study cl, 523 S Washington

IOWA

Cedar Rapids—Unity cen, 1015 2 Ave SE

Des Moines—Betty Stitt, Unity, 42 & Rollins

Sioux City—Elizabeth McClaughry, Unity cen, Insurance Exchange bldg

KANSAS

Topeka—Harriet Pfouts, Unity, Jayhawk hotel

Wichita—Carl Moran (LM) Unity, Eaton hotel

KENTUCKY

Covington—Clara Conway (col) (LT) Unity, 1209 Russell

Louisville—Maebel Carrell, Cecilia Cardwell, Theresa Rehm, Ruth Gilpin (LT) Ruth Booker (LT) Martha Boehl (LT) Unity, 1322 S 4

LOUISIANA

New Orleans—Elois Echlin, Rhoda Belknap (LT) 823 Perdido; Lillian White (LM) Alida Warren (LT) Unity, 604 Canal

MAINE

Portland—Omer Hodgman, Unity, 562 Congress

MARYLAND

Baltimore—E. Roy Feldt, Unity, Emerson hotel

MASSACHUSETTS

Boston—John Baughman (LM) Boston Unity Center, 30 Huntington

Cambridge—Edna Titus (LM) Cambridge Unity, 881 Massachusetts

MICHIGAN

Detroit—Irwin Gregg, LuDora BeVier (LT) Martha Fishburn (LT) Max Flickinger (LT) Besse Otto (LT) Virginia Shipley (LT) Walfred Taurainen (LT) Unity, Maccabees bldg; Otto Fishburn (LT) Unity, 1067 Berkshire; James Elliott (col) (LM) Unity, 544 E Frederick

Flint—Edmund Risk Unity, Milner hotel

Grand Rapids—Ida Bailey, Unity, The Gilbert hotel

Kalamazoo—Amy Moffett, Unity, 209 W Dutton

Lansing—Harvey and Ida Best, Unity Assoc, Olds hotel; Roxie Miller (LT) 1600 Forbes

Royal Oak—Maud McCulloch (LM) Unity cen, 101 S Troy

Saginaw—Edmund Risk, Unity, Bancroft hotel

MINNESOTA

Minneapolis—Lila Ranney, Nellie Hohenwald (LT) Unity cen, 15 N 8

MISSOURI

Kansas City—Louis E. and Ethel Meyer, Unity soc, 913 Tracy; Charles and Cora Fillmore, Unity School; Ida Palmer, Fannie Baldwin (LT), Hallie Broadhurst (LT), S S Unity cen, Jewell bldg

Lee's Summit—Nora Lee Stevenson (LM) Unity Farm Cen, Unity Farm

Springfield—Marian Hoagland, Unity, 224 W State

St Joseph—Ralph O'Day (LM) Unity, 12 & Felix

St Louis—Elsie Abbott, Mabel H. Kaye (LT) Unity Soc, 320 N Grand; Fred and Hilda Eilers, Florence Schaefer (LT), S S Unity soc, 6100 S Grand; Florence K. Brummer (LM) Unity assb, 4621 S Kingshighway

MONTANA

Billings—Mary Wessel, Ella Johnston (LT) Unity, New Grand hotel

Bozeman—Mary Wessel, Unity, Baxter hotel

Butte—Mary Wessel, Unity, YMCA

Great Falls—Estelle Taylor Key, Myron Key (LT), Unity, Dunn blk

Livingston—Mary Wessel, Unity, BPOE hall

NEBRASKA

Omaha—Wm. Quinn (LM) Unity Center, 423 Electric bldg

NEVADA

Reno—Robert Caswell (LM) Unity, 314 Clay Peters bldg

NEW JERSEY

Montclair—Gladys Stevenson (LM) Unity soc, 11A Midland

Newark—Edith Berry, Unity, Berwick hotel
Plainfield—Florence Hutton, Unity, Babcock bldg

NEW MEXICO

Albuquerque—Mina Stevenson (LM) Unity, Franciscan hotel
Raton—Carrie Schleifer (LT) Unity, 323 S 4

NEW YORK

Brooklyn—Ella Pomeroy, Betsy Van Allen (LT) Unity, 3 Albee sq
Buffalo—Unity Center, 414 Delaware
Chautauqua—Ella Richards, Unity Classes, 49 Scott
Elmira—Elise Rosenburg (LM) Unity, 312 Lake
Flushing—Renee Klaus (LM) Unity cen, 135-42 40 rd
New York—Georgiana Tree West, Marion Rodgers (LT) Unity, (entrance) 1 W 47; Laura Hyer, Unity, Wellington hotel; Crichton Boatwright (LM) Unity, 500 5 ave; Josephine Siemon (LT) 400 E 59; Nana Sutton (col) (LT) Unity, 137 W 110
Rochester—Raymond Barker, Unity, 29 Gibbs
Syracuse—Raymond Barker, Unity, Onondaga hotel
White Plains—Octavie Martial (LM) Unity, 105 Court st

OHIO

Akron—Jessie Maloney, Unity, 34 High
Canton—J. Maloney, Unity, 203 6 st N W
Cincinnati—Margaret Norwood, Millie Leslie (LT) Unity, 26 E 6; Effie Smith, Oakley Unity, 3041 Madison
Cleveland—Earl B. Anthony, Unity, Hotel Cleveland
Columbus—John Coulson, Ethel Lieberman (LT) Unity, 35 E Gay
Dayton—Ethel Crouch, Unity, 611 Canby bldg, 137 S Main
Hamilton—Louise Tahse, Unity, 117 Ross
Lima—Lillian Matthews (LT) Unity, 505 Farrot bldg
Marion—Fannye Treaster (LT) Unity cl, City Library
Springfield—Fannye Treaster (LT) Unity, Dial bldg, 27½ S Limestone
Toledo—Beatrice Whipps (LM) Unity, Richardson bldg
Warren—Everett St. John (LM) Unity, 2d Natl Bank bldg
Wellington—Margaret Jones (LT) Unity, 419 Courtland
Youngstown—Everett St. John (LM) Unity cl, YMCA
Zanesville—Fannye Treaster (LT) Unity cl, Schultze bldg

OKLAHOMA

Tulsa—Grace Kehrer, Unity, Masonic bldg

OREGON

Portland—Marion Lance, Unity, 811 NW 20
Baker—Chris. Scott, Unity, Baker hotel
La Grande—Christopher Scott, Unity, Sacajawea hotel
Klamath Falls—Marion Clifton (LM) Unity, Elk hotel
Medford—Marion Clifton (LM) Unity, Medford Center bldg

PENNSYLVANIA

Philadelphia—Margaret Ann Feldt, Unity assb, St James hotel
Pittsburgh—Martha Anthony, Unity, 233 Oliver ave

TENNESSEE

Memphis—Elizabeth Chester, Unity, Hotel Chisca
Nashville—Mary Elizabeth Turner, Unity, 1816 Broad

TEXAS

Amarillo—Eugenia Lane (LM) Unity, 1518 Polk
Dallas—Hobart and Ruth Gillespie (LM) Unity, 1708 Commerce
El Paso—F. E. Andrews, Edna Andrews (LT) Unity, 305 E Franklin, Gardner hotel
Houston—Lilian Brass, Unity, Milam bldg; Corine Smith (LT) Unity cl (col), 504 Louisiana
San Antonio—Mary Myles, Unity, Maverick bldg

WASHINGTON

Ellensburg—Christopher and Beulah Scott, Unity, Ellensburg hotel
Kennewick—Christopher and Beulah Scott, Unity, Masonic temple
Seattle—Paul Rigby, Unity, Benjamin Franklin hotel
Wenatchee—Christopher and Beulah Scott, Unity, Cascadian hotel
Yakima—Christopher and Beulah Scott, Unity, 109 S 4

WEST VIRGINIA

Huntington—Mercedes Fossler (LT) Unity, Governor Cabell hotel

WISCONSIN

Beloit—Bonnie Brown, Unity, 1347 White
Milwaukee—Elmer Gifford (LM) Unity cen, 301 Bankers bldg

CANADA

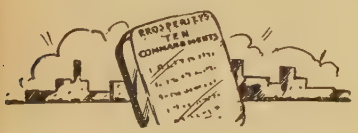
Edmonton—Nora Elliott, Unity, 304 Empire blk
Regina—Maidie Van Etten (LM), Regina Truth cen (Unity), 404 Drake hotel
Toronto—Herbert J. Hunt, Unity, 2249 Yonge
Winnipeg—Edna Bowyer, Russell Kemp (LT) Unity, Belgica blk

ENGLAND

Liverpool—Dora Johnson, Soc of P C, St Luke's Chambers, Bold pl
London—Parker Drake (LM) British Unity, 78 St John's st E C 1; Ruth Hacking (LT) Unity soc, 2 Earls Court Gardens S W 5
Wirral—Dora Johnson, Unity, "Glendor" Mount Road Upton

Prosperity's Ten Commandments

The October issue of *Unity* magazine will present the first of a series of ten articles (in five installments) in which Georgiana Tree West paraphrases the Ten Commandments, adapting



them to the idea of prosperity and expanding each into a lesson of real value to every Truth student. The two commandments, presented in October, are "Thou shalt look to no other source for thy supply" and "Thou shalt make no mental images of lack."

"Prosperity's Ten Commandments" will add new meaning to the old text and will give you new prosperity ideas that you can put to practical use in your life and affairs. Be sure to watch for this series and to call it to the attention of your friends who need a manifestation of greater supply.

"I will restore health unto thee"

There are many persons who respond at once to a general thought of perfect health, and some find it helpful to bless each part of the body with healing statements.

Divine Remedies, by Theodosia DeWitt Schobert, shows the relation between wrong thinking and physical inharmony. It gives treatments for specific needs and general building-up treatments.

Daily Word *to Service Men*

A police officer in Illinois has sent in the names of nine men who were in police work and who are now in a training camp. He says: "I think a lot of good will come out of this gift of *Daily Word* to men in service."

All you need to do to have *Daily Word* sent to a man in any branch of the military service is to send us his name, rank and the unit to which he is attached, and a six-month subscription will be entered without charge.

"He who learns and learns and yet does not what he knows
Is like the man who plows and plows yet never sows."
(Persian Proverb.)

Many persons study Truth until they are familiar with the principles and have memorized many affirmations. But they do not know how to apply the law

to bring more love, health, and harmony into their life and affairs.

Usable Truth by Richard Lynch is a book written for the purpose of helping people to understand Truth better and to use its principles in every phase of their life. It is simple and practical. From the first chapter, which answers the old, old question "What Is Truth?" to the last chapter, which explains "Unity," it presents the material in a twofold way. It explains the principle and how to use it.

Things for You to Remember

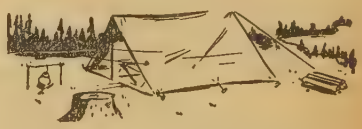
Many years ago when *Weekly Unity* first started as a bulletin for the Unity Society of Practical Christianity, Lowell Fillmore, the editor, wrote a little column that he called "Things to Be Remembered." This column has always been one of the most popular features of *Weekly Unity,* for in it Lowell Fillmore gives the readers friendly, timely Truth advice to help them solve their everyday problems.

"Does God Still Answer Prayer?" is the title of a "Remember" appearing in the September 6 issue of *Weekly Unity.*

Longer Ropes and Deeper Stakes

An old expression about tentmaking warns you that when you lengthen the ropes you must deepen your stakes or your tent will blow away some windy day. The greater strain on the outside must be met by greater strength underneath.

Once when Ernest C. Wilson felt the need of a new spiritual impetus and wished to "deepen the stakes" of his understanding he studied the life of Jesus for a year. Out of that year's study



he wrote *The Contemplation of Christ.* He says he gained from it a new understanding of people, many material blessings, and a new sense of a living, radiant presence in his life. Many of our friends have had similar experiences after reading the book. It is an inspirational book and is published in a small, convenient pocket-sized edition.

Health Is Catching!

This is the title of a new booklet that will be sent free to anyone requesting a copy. It was published as a result of requests

that frequently come to Silent Unity for testimonials of healing of a specific condition or disease. There are testimonials that tell of healing through prayer of tuberculosis, cancer, high blood pressure, and many other ailments, as well as the drink habit. There are also testimonials of healing of the pocketbook, of finances. (Permission to publish these letters was given by the writers.)

The title of this book is *Health Is Catching* and you may have a copy by asking for it.

Our Readers Say:

"God provides the good things in life; Unity points the way to them."

"All through the day I place all my affairs in the care and keeping of infinite love and wisdom, and I go about my work with more peace than I ever had in my life."

"The most marvelous thing that can come to any person is to get better acquainted with God. Unity helps so beautifully to supply this need that it is a joy to have any part in its work."

Refreshing Showers

"When we are burdened with care, worry, and fear we respond to the thought of freedom like a wilted flower to a refreshing shower." This sentence is from the book *New Ways to Solve Old Problems,* but it might have been spoken by one of the readers of the book, as our friends write that they have been helped in just this way.

The author of this book is Lowell Fillmore, and he has written it from his long experience in helping people with their everyday problems. Our problems today are as old as man but the solution to these problems is new—as new as the enlightened understanding of a modern Truth student.

A Gift to Parents

A minister in an orthodox church writes that he is giving copies of the Unity book *You and Your Child* to parents who bring their children to him for

baptism. *You and Your Child* gives the Unity way of rearing and training children, written by Zelia M. Walters, who has reared a family of her own and who has also taught school and done social-welfare work among children. A book for every home.

What Teachers Say about Wee Wisdom

"It makes good supplementary material for the lower grades."

"The handicraft material is valuable in our art period."

"It is the best character-building magazine I have ever used."

"I find a wealth of useful material in it."

Boys and girls everywhere will soon be trooping back to school, and *Wee Wisdom* usually goes with them. Many teachers have become acquainted with this helpful magazine through the copies their children bring them. If you would like to introduce *Wee Wisdom* to a teacher, just send us the name and address and we shall be glad to mail a sample copy of the magazine without obligation to you.

There Is a Way

We all intuitively know that there is something wrong in a world where poverty, suffering, and sorrow prevail. We would not, any of us, create such a world. We all want to see these things blotted out in this world. This is the index pointing the way to the possibility of doing so. Whatever we see as wrong is for us to right. Lack of health is not prevalent in God's universe, and if such lack appears anywhere it is the work of man, and it is our duty to do away with it.—Charles Fillmore, from his book *Jesus Christ Heals.*

The Key to Life's Problems

To be true to the fact that there is but one Presence and one Power is to be possessed of the key to a correct solution of all life's problems. To the degree in which we recognize other powers, we fall short of even the possibility of a correct answer. —From *The Silence.*

"Food for Thought"

A Truth student writes us of her experience in the cafeteria of an industrial plant where she is employed. There are several hundred persons who eat at this

cafeteria, and she wished to give them some of the practical applications of Christian principles in what she calls "small doses."

She uses a bulletin board for her suggestions and calls them "Food for Thought." On the bulletin she places Truth statements from the "Calendar of Activity" in *Good Business.* She says everyone is reading the little bulletins now and looking forward to the next one. The owner of the business noticed the bulletins and asked that a copy of each lesson be saved for him as he was not in the office each day. This friend ordered back copies of *Good Business* so she might have plenty of material on hand.

PRICE LIST OF UNITY BOOKS AND BOOKLETS

For Beginners	Beginning Again	flexible $2; cloth $1.00
	*God a Present Help	flexible $2; cloth 1.00
	God Is the Answer	flexible $2; cloth 1.00
	How I Used Truth	flexible $2; cloth 1.00
	How I Used Truth	*French, German* .75
	Lessons in Truth	flexible $2; cloth 1.00
	Lessons in Truth	*Italian*, $.75; *Spanish, Dutch* 1.00
	Letters of Myrtle Fillmore	flexible $2; cloth 1.00
	Lovingly in the Hands of the Father	flexible $2; cloth 1.00
	Master Class Lessons	flexible $2; cloth 1.00
	New Ways to Solve Old Problems	flexible $2; cloth 1.00
	Six-Day Healing Practice, A (Formerly Directions for Beginners)	*Spanish*, $.10; *English* .25
	Unity's Statement of Faith	.10
	Unity Viewpoint, The	.10
	Working with God	flexible $2; cloth 1.00
On Healing	Christian Healing	flexible $2; cloth 1.00
	Divine Remedies	.50
	Jesus Christ Heals	flexible $2; cloth 1.00
	Truth Ideas of an M. D.	flexible $2; cloth 1.00
	You Can Be Healed	flexible $2; cloth 1.00
For the Home	Meatless Meals	cloth 1.00
	Science of Food and Cookery, The	cloth 2.50
	You and Your Child	flexible $2; cloth 1.00
Inspirational	As You Tithe So You Prosper	.50
	Finding the Christ	*German, Swedish, English* .25
	Have We Lived Before?	flexible $2; cloth 1.00
	Inner Vision	.50
	Mightier than Circumstance	flexible $2; cloth 1.00
	Prosperity	flexible $2; cloth 1.00
	Sunlit Way, The	flexible $2; *English* or *German*, cloth 1.00
	Unity's Fifty Golden Years	de luxe $3; paper 1.00
Devotional	All Things Made New	flexible $2; cloth 1.00
	Bible, American Standard Edition	4.50
	Book of Silent Prayer	.50
	Contemplation of Christ, The	.50
	Metaphysical Bible Dictionary	10.00
	Mysteries of Genesis	flexible $2; cloth 1.00
	The Silence	.50
	Truth in Song	.50
	Unity Song Selections	cloth 1.00
For Advanced Study	Christ Enthroned in Man	flexible $2; cloth 1.00
	Selected Studies	.50
	Talks on Truth	flexible $2; cloth 1.00
	*Teach Us to Pray	flexible $2; cloth 1.00
	Twelve Powers of Man, The	flexible $2; cloth 1.00
	Usable Truth	flexible $2; cloth 1.00
	What Are You?	*German* or *English*, cloth 1.00
Greeting Booklets	Challenge of the Dawn, The	.10
	Great Helper, The	*French, Dutch, English* .10
	*He Passed This Way	.10
	Holy Bread	.10
	Joy Cometh	.10
	*Life Is Consciousness	.10
	One Perfect Gift	.10
	Prayer of Prayers	.10
	Protecting Presence, The	.10
	Song of Life, The	.10
	Turning Point, The	.10
	Twenty-Four Golden Hours	.10
	Way of Faith, The	.10
	What Child Is This?	.10
	Where Blessings Begin	.10
	(12 copies of these booklets for $1. Envelopes included)	
Juvenile	How Jimmie Came Through	.50
	*Jet's Adventures	1.00
	Story Friends	.50

*Latest Unity publications

UNITY SCHOOL OF CHRISTIANITY, 917 Tracy, Kansas City, Mo.

Are You Saying YES to Prosperity Ideas?

ALL THROUGH THE DAY, whether you are conscious of it or not, prosperity ideas are constantly tapping at the door of your mind. When you are free from fear and doubt, when you feel close to God, it is easy for you to accept and to use these ideas and to bring prosperity into manifestation in your affairs.

Release from fear and a sense of closeness to God! These are two of the blessings many Truth students report as a result of the use of the Prosperity Bank drill. The simple acts of going to God each day in prayer, of asking His guidance in your affairs and blessing a coin often works miracles.

The coins you bless and save may be used to send UNITY magazine to friends who will be helped by its message. You may also save for your own subscription if you wish.

Say yes to prosperity ideas today by sending for a Prosperity Bank. Silent Unity will pray with you as you follow the daily drill.

Unity School of Christianity, 917 Tracy, Kansas City, Mo.

Please send me a Prosperity Bank and enter a year's subscription for *Unity* magazine for each of the persons here named. I will save $3 for the subscriptions, which are to begin at once. I ask the prayers of Silent Unity for my success.

1. Name .....

   Street .....

   City ..... State .....

2. Name .....

   Street .....

   City ..... State .....

3. Name .....

   Street .....

   City ..... State .....

SENDER'S NAME .....

Street .....

City ..... State .....

U-9-41

Are You Ready for Your "Lessons in Truth" Week Study? . . . . September 8-14

A long time ago Jehovah made a covenant with Abraham that the city of Sodom would be saved from destruction if Abraham could find just ten righteous men within its gates. Today the world can be saved and peace can again reign around the world if righteous people will band themselves together in prayer and thought to establish a consciousness of God's love and peace.

Won't You Join a World-Wide Group in Study and Prayer?

The Unity workers are dedicating "Lessons in Truth" Week this year to the purpose of establishing peace and harmony in the world. They will begin study September 8 and continue through September 14. Won't you join them and other Truth students all over the world who are seeking peace and divine adjustment in their own life and in the world?

How "Lessons in Truth" Week Has Helped Others

From Ohio—I am especially grateful for the week's course in LESSONS IN TRUTH and the knowledge that Unity students all over the world were reading the same lessons and praying the same prayers for the good of mankind everywhere. There wasn't a single day during that period that some unforeseen blessing failed to come to us. "Thank You, Father" is the grateful prayer of my heart.

From West Virginia—Your idea of a week's study of LESSONS IN TRUTH must have been inspired. If others who studied with me were rewarded by "light . . . in a dark place" and if physical and material improvement was manifested for them as it was for me, this world is a better place in which to live, despite all evidence to the contrary. I can't recount all my benefits.

Send for Your Free Study Guide

The booklet *Getting the Most Out of Lessons in Truth in One Week* will be sent you to guide you in this week's study. There are affirmations for you to use with your study and suggestions that serve as a key to each chapter. If you do not have a copy of *Lessons in Truth,* you may obtain one, as well as the free study guide, at your local Unity center, or if you wish you may send direct to Unity School for a copy. *Lessons in Truth* is $1 in cloth; $2 in flexible binding.

Unity School of Christianity, Kansas City, Missouri

PERSPECTIVE

R. H. Grenville

What have you for your spirit's worth,
Four walls or the unbounded earth?

Who are you? One of them that plod,
Or an uplifted child of God?

What are your thoughts? A load to bear,
Or wings that lift you past despair?

Think Godward, soul, and you shall find
Earth's limits cannot touch the mind;

That those who walk with spirits freed
Are heirs to paradise indeed.